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(Left to Right) **Dr. Meera Rastogi, Dr. Rajneesh Mishra, Dr. Navjivan Rastogi, Dr. S.S. Toshkhani, Sh. I.K. Raina and Dr. Anusheel Munshi**

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From the Chief Editor

Abhinavagupta, the great intellectual and spiritual genius of medieval Kashmir, wove together different strands of medieval Tantric thought into a cohesive and profound philosophy. Known popularly as Kashmir Shaivism, this non-dual philosophical system has today become synonymous with his name. But even as there is an ever growing interest in the scolastic circles throughout the world in the study of this comprehensive thinker, the study of Abhinavan thought is still relatively restricted in the country of his birth. We have in this issue, in addition to our regular features like Ishwarswaroop Swami Lakshman Joo's discourses on Abhinava's interpretation of the Bhagvadgītā, Dr. Navjivan Rastogi, one of the most prominent scholars of Abhinavan thought, presenting a selection of excerpts from a section of his writings to "give a direct feel of the mind of one of the greatest geniuses of mankind to this day". The idea behind making the selection is, in the author's own words, to "showcase Abhinavagupta "as a philosopher par excellence with timeless appeal and contemporary ethos". Dr. Rastogi has translated the Sanskrit excerpts both into Hindi and English.

Dr. Rastogi had made this presentation earlier at the International Seminar on Kashmir Shaivism organised by the Ishwar Ashram Trust at Srinagar on September 29 30, 2013. As we know, Pratyabhijñā, the philosophy proper of Kashmir Shaivism that Abhinavagupta systemised and expounded, is based on the foundation of original conceptual structure built by another great Shaiva master -- the great thinker, mystic and poet, Utpaladeva. The irony is that "in spite of being one of the greatest philosophers that India has produced", to use the words of Prof. Raffaele Torella, eminent Italian scholar in the field of Kashmir Shaivism and tantric studies, "Utpaladeva is hardly known in India itself". Prof. Torella recently published his widely acclaimed book on Utpaldeva's *Īśvarapratyabhijñā Kārikā* after holding the first international workshop on Ācārya Utpaladeva at the Indian Institute of Advanced Study, Shimla in 2010. He also delivered a lecture organised recently by the Ishwar Ashram Trust at its New Delhi Kendra. We have the privilege of reproducing the text of Prof. Torella's insightful and valuable lecture in this issue in which he emphasized the Importance of Utpaldeva. To put it in Prof. Torella's own words, "It is high time that the genius of Utpaldeva is re-discovered and he is given his due place in the history of Indian thought as well as the intellectual and spiritual dimension of our time".

We are sure that readers will find the views of these two topmost experts of the philosophy of non-dual Shaivism absolutely enlightening and scintillating, we are happy to offer more interesting fare to them in this issue. We have, for instance, Prof. Debabrata Sensharma, renowned and highly respected scholar in the field, taking us into the depths of intricate metaphysical issues like the nature of caitanya as prakāśa and vimarśa. We have also an article in Hindi by Dr. Meera Rastogi, well-known scholar and writer on different aspects of Kashmir Shaivism, discussing the question of the relevance of this spiritual philosophy in the contemporary world and contending that Shaivism is not only a system of metaphysical thought but also a uniquely fulfilling way of life.

With this must we also not say that the recent months have been a period of unusual flurry of satisfying activity for the Ishwar Ashram Trust in the field of popularising and propagating Kashmir Shaivism, with two seminars, an introductory course on the primary tenets of the philosophy and a lecture on one of its great masters, Utpaldeva, forming the agenda. **—Jai Gurudev!**

मुख्य संपादक की ओर से

आचार्य अभिनवगुप्त कश्मीर के एक महानतम बौद्धिक–आध्यात्मिक प्रतिभा पुरुष हैं जिन्होंने विभिन्न मध्यकालीन तांत्रिक विचारधाराओं को एकान्वित करके एक सुसंबद्ध और सुव्यवस्थित दर्शन का रूप दिया। वस्तुतः कश्मीर शैव दर्शन के नाम से अभिहित यह विचार दर्शन और अभिनवगुप्त दोनों आज परस्पर पर्यायवाची हो गए हैं। पर जहां विश्व भर के विद्वदजनों में अभिनवगुप्त के चिंतन से रुचि निरंतर बढ़ती जा रही है, वहां भारत में उसके अध्ययन के प्रति विद्धानों के आकर्षण का घेरा सीमित होता जा रहा है। यह एक विचित्र विडंबना है। इस विचार से कि इस महान आचार्य के मौलिक चिंतक रूप की एक प्रत्यक्ष झलक प्रस्तुत की जा सके, मालिनी के इस अंक में हम शैवाद्वयवाद के सुप्रतिष्ठित विद्वान डॉ. नवजीवन रस्तोगी का एक आलेख प्रकाशित कर रहे हैं जिसमें उन्होंने अभिनवगुप्त की कृतियों से उद्धरणों का चयनित किया है और उनका हिंदी तथा अंग्रेजी में अनुवाद किया है। यह आलेख डॉ. रस्तोगी ने ईश्वर आश्रम ट्रस्ट द्वारा 29–30 सितंबर 2013 को श्रीनगर में कश्मीर शैवदर्शन पर आयोजित एक अंतर्राष्ट्रीय विचार गोष्ठी में पढ़कर सुनाया था।

जैसाकि हम जानते हैं प्रत्यभिज्ञा कश्मीर शैवमत का विशिष्ट अद्वयवादी दर्शन है जिसकी वैचारिक नींव आचार्य सोमानन्द और आचार्य उत्पल देव ने रखी। आचार्य अभिनवगुप्त ने उत्पलदेव की ईश्वर प्रत्यभिज्ञा कारिका पर अपनी सुप्रसिद्ध लघ्वी और बृहती विमर्शिनी टीकाओं द्वारा इसे व्याख्यायित किया। अभिनवगुप्त की ही भांति आचार्य उत्पलदेव एक महान चिंतक, साधक और कवि थे, पर भारत में उत्पन्न हुए इस महान चिंतक को स्वयं भारत में बहुत कम लोग जानते हैं – इस विडंबना की ओर कमशीर शैव दर्शन और तंत्र के सुप्रसिद्ध इतालवी विद्वान प्रो. राफाएल तोरेला ने उत्पल के महत्व पर अपने एक व्याख्यान में संकेत किया। इस व्याख्यान का आयोजन ईश्वर आश्रम ट्रस्ट के दिल्ली केन्द्र ने कुछ समय पूर्व किया था। प्रो. तोरेला ने उत्पलदेव की ईश्वर प्रत्यभिज्ञाकारिका पर एक पुस्तक लिखी है जो कि हाल ही में प्रकाशित हुई है। इससे पूर्व उन्होंने 2010 में शिमला स्थित इंडियन इंस्टीटयूट ऑफ एडवांस्ड स्टडी में उत्पलदेव पर प्रथम अंतर्राष्ट्रीय कार्यशाला का आयोजन भी किया था। प्रो. तोरेला के व्याख्यान को मालिनी के इस अंक में देते हुए हम विशेष प्रसन्नता का अनुभव कर रहे हैं। इस व्याख्यान में उन्होंने एक दार्शनिक के रूप में उत्पलदेव के महत्त्व को रेखांकित किया। प्रो. तोरेला का आग्रह है कि "अब समय आ गया है कि हम उत्पलदेव की महान प्रतिभा को पहचानें और भारतीय विचार–दर्शन के इतिहास में तथा हमारे अपने समय के बौद्दिक और आध्यात्मिक आयाम के इतिहास में उन्हें उनका उचित स्थान दें"।

हमें पूरा विश्वास है कि शैवाद्वयवाद के इन दोनों शीर्षस्थ विद्वानों के विचारों को मालिनी के पाठक रोचक और प्रक्षोधात्मक पायेंगे। इस अंक में हम पाठकों के लिए अन्य रोचक सामग्री भी लाए हैं, जिसमें सम्मिलित है – प्रख्यात और सम्मानित विद्वान प्रो. देवव्रत सेन शर्मा का आलेख 'द नेचर ऑफ चैतन्य ऐज़ प्रकाश ऐंड विमर्श', जो हमें शैव तत्व चिंतन की गहराइयों में ले जाता है। इसी अंक में जानी–मानी विदुषी और लेखिका डॉ. मीरा रस्तोगी का आलेख भी है जिसमें वे "वर्तमान युग में कश्मीर शिवाद्वयवाद की प्रासंगिकताः दैनिक गतिविधियों में संपाद्य योगविधि रूप में" के विषय पर अपने विचार प्रस्तुत कर रही है। यह सब सामग्री आचार्य अभिनवगुप्त कृत श्रीमद्‌भगवद्‌गीता की व्याख्या पर ईश्वरस्वरूप स्वामी लक्ष्मणजू द्वारा दिए गए प्रवचनों तथा अन्य नियमित स्तंभों के अतिरिक्त है।

– जय गुरुदेव!

Bhagavad Gita

In the Light of Kashmir Shaivism

Revealed by Swami Lakshmanjoo

(Continued from the previous issue)

Chapter 3 (Part-1)

JOHN: Means of knowing, *pramāṇa*

SWAMIJI: ... *pramāṇa* [cognition].

Na bhogyaṁ yatiriktaṁ hi bhoktustvatto ... *bhogya* cannot be separated. You cannot see *bhogya* separated from *bhoktā*. When there is not *bhoktā* how will *bhogya* exist? Bhogya cannot exist. *Bhoga* is only when *bhoktā* is there. Object is then, object lives, object shines only when there is subject. Produced thing is that who comes from producer. If it is produced, who has produced it?

DENISE: Producer.

SWAMIJI: Producer. So there must be producer first and then it is produced. How can produced become without producer? How can it exist without producer?

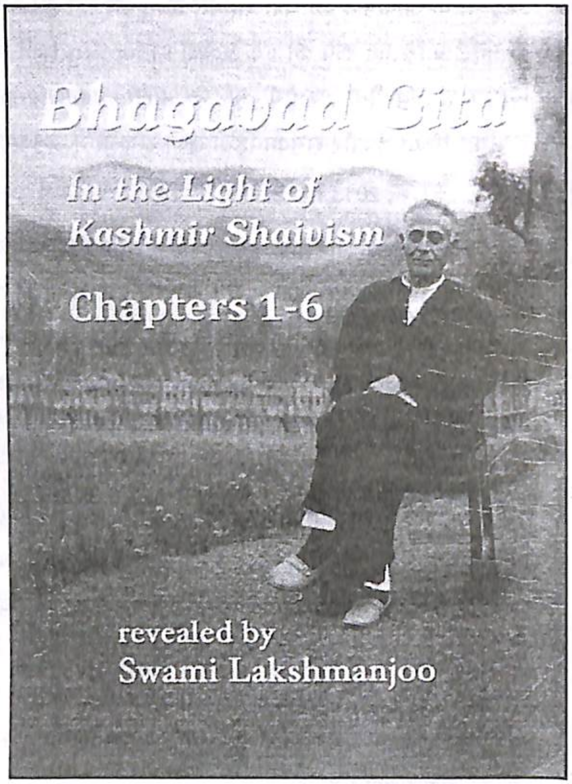
So *bhoga* (*bhoga* is enjoying), *bhogya* is enjoyed, *bhoktā* is enjoyer; these three aspects are always shining everywhere, in each and everything.

For instance there is *thālī* [plate], in front of Viresh there is *thālī*, and in *thālī* there are so many things, curds and everything – it is *bhogya*.

Who is *bhoktā*?

It cannot remain ... the *thālī* cannot eat the *thālī*. The *thālī* can only exist when Viresh is there to eat it. Viresh also cannot eat it until there is eating process (i.e. when he has got arms and hands and he throws it in his mouth). So this is three aspects are in each and every *bhoga* [enjoyment].

avibhāgabhogyasvabhāvāt kathañcinmāyā-vidyākālādyanekāparaparyāyāt [bhūtāni vicitrāṇi bhavanti/
taccānnaṁ parjanyāt āvicchinnasaṁ-vitsvabhāvādātmanaḥ
bhoktṛtantrātmalābhatvādbhogyatāyāḥ]/
[comm.]



Avibhāga bhogya svabhāvāt ... ātmanaḥ, so *avibhāga bhogya svabhāvāt ātmanaḥ* means *māyā, kalā, vidyā, rāga, kāla, niyati* [etc.,], all these, all these one hundred and eighteen worlds are *bhogya* [food]; one hundred and eighteen worlds, are *bhogya*, right from *māyā* to *pṛthvī tattva* [earth], which are inseparable from *bhoktā* [enjoyer].

That is he said:
kathañcit māyā vidyā kāla ādi anekāparaparyāyāt, all these bhūtāni vicitrāṇi bhavanti are varieties of men, people, souls.

Tat ca annaṁ, that *anna*, *parjanyāt*; *parjanyāt* means, *āvicchinna saṁvit svabhāvāda atmanaḥ bhoktṛi tantrātma lābhatvāt bhogya tāyāḥ*.

Avicchinna saṁvit svabhāvāt who is knowledge, who is one with knowledge ...

Because that knowledge, when there is no knowledge in known, when in known things, when there is no knowledge, how can you eat it? How can the eater eat it without knowledge? Because if eater has not knowledge, why does he put that [food] in mouth? Why doesn't he put it in ear?

He has got that knowledge, and knowledge has got that ... there is knower also. So three aspects are moving everywhere.

Now these three aspects are found in *bhoga* [enjoyment] . This is the manifestation of *bhoga*, three fold. First threefold manifestation is the manifestation of *bhoga*, and next threefold manifestation is the manifestation of *mokṣa*.

JOHN: *Mokṣa?*

SWAMIJI: *Mokṣa*. He will ... in second *śloka*.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगनं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ।।15।।

karma brahmodbavaṁ viddhi brahmākṣarasa-mudbhavam/
tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭitam //15// [repeated]

Karma, brahma, and *ākṣara* are the three aspects, which are in *mokṣa*.

That is internal.

JOHN: So the first three, *anna* [food], *bhūtāni* [souls] and *parjanya* [rain] are both *bhoktā*?

SWAMIJI: *Bhogya* [enjoyed, objective.]

JOHN: And these *yajña* or *karma*, *brahma* and *ākṣara* are all part of *mokṣa*.

SWAMIJI: *Mokṣa*.

arātrayasandhānād ... mokṣamvyavahārati

Avicchinna saṁvit svabhāvād ātmanaḥ (earlier comm.) .

sa ca parjanyo —

That *parjanya* is *bhoktā*, from *bhoktā* because *bhoktā* is always involved in *bhoga kriyā* (*bhoga kriyā* means in eating, the process of eating). *Bhoga kriyā* is only possible when there is *svātantrya śakti*.

tat ca svātantryam - avicchinnam api anavacchinnānanta-svātantrya-pūrṇa - samucchalan-maheśvara-bhāva-paramātma - brahma-saṁsparśavaśāt /...

And it is ... the last abode of that *mokṣa* is *param ātma brahma, Parabhairava bhāva* [state]. And then it goes to *akṣara*, *akṣarāt* means, ...

... praśāntāśeṣaiśvaryatarangātsaṁvinmātrāt/

... when there is only the state of *Parabhairava* remains in the end.

So, three aspects are supplying *mokṣa*, and first three aspects are supplying *bhogā*.

evaṁ pravar ... 16th *śloka*.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ।।16।।

evaṁ pravartitaṁ nānuvartayatīha yaḥ /
aghāyurindriyārāmo moghaṁ pārtha sa jīvati/16/

And this wheel, this *chakra*, which is already existing in this world to manifest the drama of *bhogā* and to manifest the drama of *mokṣa* – threefold is manifestation of drama of *bhogā*, and another threefold is manifestation of drama of *mokṣa* – and that person who does not follow this kind of treatment which is already in process, *moghaṁ pārtha sa jīvati*, his life has no meaning. That person's life has no meaning.

Because *yataḥ sa indriyeṣu-eva rama-te nātmani* [comm.], because he is residing only in his own organs section, he does not go above that.

यश्चात्मरतिरेव स्यादात्मतृप्रश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ।।17।।

yaścātmaratireva syādātmatṛpraśca mānavaḥ /
ātmanyeva ca santuṣṭastasya kāryaṁ na vidyate/17/

And that person, who is on the contrary *ātma ratireva*, who is focused in his own nature of

Parabhairava, and *ātma tṛptaśca* who is satisfied with *Parabhairava*, *ātmanyeva ca*, who is actually resting in *Parabhairava* state, *tasya kāryaṁ na vidyate* he has nothing to do in this world. Whatever he does, he does for the sake of play, for the sake of just play. He has not a particular thing to be done. Whatever was to be done, he has done that. He has conquered the whole universe.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ।।18।।

naiva tasya kṛitenārtho nākṛiteneha kaścana /
na cāsya sarvabhuteṣu kaścidarthavyapāśrayaḥ /18/

If he does, there is no meaning in that, his doing, If does not do anything, there is no meaning in that. And he is not dependent to anything in this world.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्यकर्तुमर्हसि ।।19।।

Karmaṇaiva hi saṁsiddhimāsthitā janakādayaḥ/
Lokasaṁgrahamevāpi saṁpaśyankartumarhasi /19/

Now, if you say that you are *Parabhairava*, you don't need to do work, to do action in this world, but you should do, still you should do action. You must not mislead those who are ignorant persons. On the contrary you must try to behave in *pūjā*. Do *pūjā* with them.

"Yes, we will do *pūjā*, come along!" Have gathering and go on doing *havan*.

So it is for the sake of world, not for him. He does not need to join this *pūjā*. But for the sake of ignorant people he should do, he should act like that.

If he does not act then he should – it is his choice – if he does not do, but then he should remain out of society. As long as he is placed in society he has to act according to society's good-being.

"Come along we will do *pūjā* of Śiva *liṅga*!" And get gathering and do *pūjā*. Internally I don't need to do Śiva *pūjā*, but he has to do.

....

Chapter 3 (Part-2)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।।20।।

yadyadācarati śreṣṭhastattadevetaro janaḥ /
sa yatpramāṇaṁ kurute lokastadanuvartate /20/

Śreṣtha, the person who is actually established in God-consciousness – Parabhairava state - he is *śreṣṭha*, everybody recognizes him as great, very highly great person. Whatever he does people take the copy of his doing. If he does *utpattang* (*utpattang* means if he goes and becomes debauched in the presence of people), secretly he can become debauched, there is no fear for him; but in the presence of the world, as long as he is placed in society, he has to work out for the sake of society's well-being, he has to work out and maintain good behavior in their presence.

DENISE: Or else they will try to imitate him.
SWAMIJI: Yes.
JONATHAN: He must give a good example.
SWAMIJI: Yes.

Sa yat pramāṇaṁ kurute, whatever he does *lokas tat anuvaratate*, all others will follow his deeds.

"Take my example, O Arjuna, take my example."

न मे पार्थस्ति कर्तव्यं त्रिषु लोकेषु किंचन।
na me Pārthāsti kartavyaṁ triṣu lokeṣu kiñcana /

"O Arjuna, I have nothing to do, I am full; I am always shining in my own nature of Parabhairava state. I have nothing to do."

नानवाप्रमवाप्तव्यं प्रवर्तेऽथ च कर्मणि ।।21।।

nānavāptamavāptavyaṁ [pravarte 'tha ca karmaṇi] //21//

What for I have to do good things? Whatever good I had to obtain I have obtained already that good. *Pravarte 'tha ca karmaṇi*, still I do karmas [actions] for the sake of worldly people, so that

they are not misled.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तेरन्मनुष्याः पार्थ सर्वशः ।।22।।

yadi hyahaṁ na varteyaṁ jātu karmaṇyatandritaḥ//
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ //22//

(*It is vartaṇte it is not varteran.*)

If I won't act in good actions and avoid bad actions in the presence of public, *mama vartmānu varteran manuṣyāḥ*, then all-round, all people will copy my actions. Then what will happen next?

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
संकरस्य च कर्मा स्यामुपहन्यामिमाः प्रजाः ।।23।।

utsīdeyurime lokā na kuryā karma jedaham /
saṅkarasya ca kartā syāmupathanyāmimāḥ prajāḥ //23// [not recited in full]

I'll be forced to kill them. I will be forced to sentence them to hell. *Saṅkarasya ca kartā, syām*, and I will do bad actions, *upahanyāmimāḥ prajāḥ*, and I will be forced to sentence them to heavy hells, so that they don't come out from that.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्रोति पूरूषः ।।24।।

tasmādasaktaḥ satataṁ kāryaṁ karma samācara/
asakto hyācarankarma paramāpnoti pūruṣaḥ /24/

So, taking this into your consideration, O Arjuna, you should do all actions, in this world you should do all actions, before public without being attached to those actions. Internally you should be detached to those actions, which you are doing. Internally you are laughing at those actions, and putting flowers on *Śiva liṅga* and "*dhūpam samārpayāmi namaḥ, gandham, tilakam samārpayāmi namah, puṣpam samārpayāmi namaḥ, naivedyam* ..."–all this. Actually it is nonsense for him. But in public you should not do that, you should ... you should copy them, you should encourage them to do this. Otherwise they will be both ways fallen down. They have no courage to catch hold of that state of Parabhairava, and still they would be of some treatment if they would do dome *pūja* or good actions.

सक्ताह कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्त श्चिकीर्षुर्लोकसंग्रहम ।।25।।

saktāḥ kramaṇyavidvāmso yathā kurvanti bhārata /
kuryādvidvāmstathāsaktaścikīrṣurlokasaṅgraham /25/

prāptaprāpaṇīyasya paripūrṇamanaso 'pi karmapravṛittau lokānugrakaḥ prayojanam [comm.]

Prāptaprāpaṇīyasya what was to be gained, what was to be achieved, [the one] who has achieved that, *paripūrṇa manaso'pi*, whose mind. is fully appeased all-round, *karma praorittau*, for him to do actions, *lokānugrchaḥ prayojanam*, there is only need, bas! to help people, to help people, those who are ignorant.

Ityatra, in this way *Śrībhagavān*, Lord Kṛiṣṇa, puts his own example. "Look at me, how I serve people like this. I do all *pūja* and everything, whatever everybody has to do I enjoy [with] them."

When Lord Kṛiṣṇa had to ... when Indra showered that thunders and thunders to Gokul, in his country of Lord Kṛiṣṇa, and all those citizens of Kṛiṣṇa, in Vrindavan, Gokul [came] and he held that Govardhan, Govardhan mount on his hands and told all others, those citizens of that [town], to hold it with sticks.

"Because it is very heavy so you help me, hold it with sticks."

Then they were holding it, all those citizens of Govardhan (he was also holding it), and then they thought that Lord Kṛiṣṇa is tired now. Lord Kṛiṣṇa is tired now by holding this; they implored Lord Kṛiṣṇa, "O Lord Kṛiṣṇa, *kinnosi*, you are tired *munjiśāyanam*, you will leave this, don't hold this, *vipraṁobhayam*, we will hold it now, we will hold it now for you. And he [Lord Kṛiṣṇa] laughed, but he continued to hold it. He laughed,

in response he laughed only, but he continued to hold it.

But when they insisted, "no, leave it, leave it you are tired." *Śithilabhuja* he only just kept it a little bit lower *pari bhoga nividatābhāvaśukha* they all ... there was crack in all those citizens of their arms. They were just broken at once. Then he laughed and kept on lifting it. *Kopeṣuhasān harī jāyate* and he was smiling and holding and he was so glorified.

In the same way he puts all others to do work and join him.

Ityatra bhagavān-ātamānam-eva dṛiṣṭāntīkaroti [comm.] so he gives his own example.

Kiṁca viditauedyaḥ karma cet tyajet, if he will shun altogether all good actions, that who is focused and established in Parabhairava state, if he at all leaves good actions in the presence of people, *tat-lokanāṁ durbheda evaika-prasiddha-pakṣaśithilitāsthā- bandhatvena-aprarūḍhilakṣano jāyate*, then all others will be dashed down. You can't know what will happen to them. They'll simply be focused in hell.

Yataḥ karmavāsanām ca na moktuṁ śaknuvanti, the vāsanā the impression of karma, the impression of *māyā*, the impression of kiths and kins, they can't leave, they have no capacity to leave the impression of kiths and kins. They have got attachment, they have got love, they have got *māyā* all-round. Maya has enwrapped them in their own circle.

Jñānadhārām ca nāśrayitum, that Parabhairava state they cannot touch, they cannot even think of Parabhairava state. They don't know, they will only imagine that our Lord Kṛiṣṇa is residing in Parabhairava state. They don't know what is Parabhairava state. They only say to people, "He is our Parabhairava," actually not knowing what is Parabhairava actually. They announce in public that, "our Lord Kṛiṣṇa is residing in Parabhairava state!" If one asks them, what is Parabhairava state, they don't know.

Once Mahātma Gandhi had gone to tour in some village, ignored village. When Mahātma Gandhi told them, asked them, "Who is your king, who is your ruler?" They told him, "Some ruler must be ruling us; there must be some ruler who rules us."

DENISE: But they didn't know who it was.

SWAMIJI: They didn't know who was ruling them.

In the same way those who are ignorant persons they say, "There is some, there is Parabhairava, our Lord Kṛiṣṇa is residing in Parabhairava state," not knowing what Parabhairava actually is.

Yataste na samyagjñānena pūtāḥ; ato buddherbhedanaṁ-vicālanaṁ teṣāṁ paramo nartha, because they are not purified with the knowledge of Bhairava, those people, ordinary people. So to discard their nature of their own *pūja*, of their own way of circle, is nearly killing them, it is just ruining them. So you should not tell them to elevate your intellectual knowledge; elevate their intellectual knowledge. They should remain in that intellectual knowledge which they have already possessed, and you should support them.

JOHN: Not grace them.

SWAMIJI: Huh?

JOHN: Not raise them?

SWAMIJI: Not raise, no. They cannot rise. How can they rise? They have no such capacity to rise.

नबुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ।।26।।

na buddhibhedaṁ janayedajñānāṁ karmasaṅginām/
joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran/26/

Buddhibhedaṁ, ajñānāṁ who are ignorant, karma *saṅgināṁ* who are attached to their own work of limited circle, you should cooperate with them. You should not tell them that they are treading on wrong way. *Joṣayet sarva karmāṇi*, you should encourage them to do all those actions, good actions. And in their presence you should also do these good actions.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि भागशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ।।27।।

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणार्थे वर्तन्ते इति मत्वा ना सज्जते ।।28।।

prakṛiteḥ kriyamāṇāni guṇaih karmāṇi bhāgaśaḥ/
ahaṅkāravimūḍhātmā kartāhamiti manyate /27/

tattvavittu mahābāho guṇakamavibhāgayoḥ /
guṇā guṇārthe vartante iti matvā na sajjate //28//

There is only one difference between ignorant persons, and that person who is residing in Parabhairava state. Who has got ego and who is residing in the limited cycle of limitation, he always thinks that, "I have done this, I have done this." And others who are residing in God-consciousness they say, "Although I have done this, I have not done this. I am not doer; doers are the inferior cycle of organs. I am not the doer." This is the difference between the one who is residing in Parabhairava state and the other one who is residing in his limited circle of being.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
नानेकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ।।29।।

prakṛiterguṇasaṁmūḍhāḥ sajjante guṇaharmasu /
tānakṛitsnavido mandānkṛitenavinna vicālayet //29//[23]

[not recited]

So you should do one thing, if you ask me Arjuna, ...

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ।।30।।

mayi sarvāṇi karmāṇi saṁanyasyādhyātmacetasā/
nirāśīrnirmamo bhūtvā yuddhyasva vigatajvaraḥ //30// [not recited in full]

Mayi sarvāṇi karmāṇi surrender all your actions, all your deeds, to me, who is your master. *Adhyātma cetasā*, focus your mind on Parabhairava state. *Nirāśīr* don't think [about] your kiths and kins, don't be well-wisher of kiths and kins, *nirmamo* don't get I-ness and my-ness of kiths and kins.

I-ness and my-ness you know?

"These are mine," i.e. I-ness and my-ness.

Yuddhyasva vigata joaraḥ, just go on fighting, go on fighting in your own way and you'll become *jivan mukta* [liberated].

ये मे मतमिदं नित्यमनुवर्तन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते सर्वकर्मभिः ।।31।।

ye me matamidaṁ nityamanuvartanti mānavāḥ /
śraddhāvanto 'nasūyanto mucyante sarvakarmabhiḥ //31//

Those fortunate persons who act according to this theory of mine, and they have got full faith in me, *anasūyanta*, and who do not get attached or detached from anybody ...

For instance you are attached to your own cycle, you are detached to the other cycle; it is natural.

Don't be like that!

... *mucyante sarva harmabhiḥ*, they also are liberated from all good actions and bad actions; they also become Bhairava in the end, i.e. who have not these two cycles in tug.

ये त्वेतदभ्यसूयन्तो नानुवर्तन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ।।32।।

ye tvetadabhyasūyanto nānuvartanti me matam /
sarvajñānavimūḍhāmstānviddhi naṣṭānacetasaḥ //32//[24] [not recited]

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ।33।

sadṛiśāṁ ceṣṭate svasyāḥ prakṛiterjñānavānapi /

23. "They are played by prakṛiti, so they are attached to all the senses, and they do karmas (actions) according to *śāstras*. And the one who is elevated should not tell them that you are on the wrong path." — Swami Lakshmanjoo, Bhagavad Gītā audio, USF archive.
24. "Those who do not follow this way of action with devotion, they don't know anything. They have not achieved [even a] little bit of knowledge. So you should understand that they are destroyed; they are duffers." — Swami Lakshmanjoo, Bhagavad Gītā audio, USF archive.

prakritim yānti bhūtāni nigrahah kiṁ karisyati //33//[25]

Etasmiṁ jñāne ye na śraddhālava [comm.], in this Bhairava state of knowledge, who do not digest, *aviratam janma-maraṇādi-bhayabhāvitatvāt*, they have got, in future, they have got the threat of getting involved in the repeated cycle of births and deaths, after their death.

इन्द्रियस्येन्द्रियस्यार्थे रगद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ।।34।।

श्रेयान्स्वधर्मो विगुणः परमर्धात्स्वनुष्टितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो दयादपि ।।35।।

indriyasyendriyasyārthe rāgadoeṣau vyavāsthitau / tayorna vaśamāgacchettau hyasya paripanthinau /34/

śreyānsvadharmo viguṇaḥ paradharmātsuanuṣṭitāt/ svadharme nidhanaṁ śreyaḥ paradharmodayādapi /35/

Indryasi indriyasyārthe, take some organs, O Arjuna! *indriyasyārthe* for it's *bhoga*, to feed your organs, *rāgadveṣau vyavāsthitau*, there is essential [that] there will be *rāga* and *dveṣa*, there will be attachment and there will be detachment. There will be attachment for those who are your kiths and kins. There will be detachment for those who are not your kiths and kins. *Tayorna vaśamāgacchet*, you should not come into their grip, *rāga* and *dveṣa*, attachment and detachment, you should not come into their possession. *Tau hyasya paripanthinau*, they are absolutely...

DENISE: Misleading?

SWAMIJI: ... misleading, and they are *śatru*. (*śatru* means enemies, they are your enemies of God–consciousness), they will spoil the treasure of your God–consciousness. They will never allow you to rise in the cycle of God–consciousness.

So it is better to reside in your own nature, and it is better for you to die in your own nature-nature of Parabhairava state.

Now Arjuna puts a question.

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छमानोऽपि बलादाक्रम्येव नियोजितः ।।36।।

atha kena prayuhto'yaṁ pāpaṁ carati pūruṣaḥ / anicchamāno pi balādākramyeva niyojitaḥ //36//

Now I have got this question: I think I have found in my own consciousness, that there are two aspects in one's own body. I have understood that there are two aspects in one's own body. Who has understood?–Arjuna. Arjuna says I have understood that there are two aspects, one is speaking, "do this," another one says to him, "don't do this, it is bad." [One] who says that don't; [one] who says yes.

And afterwards, it happens *anichamāno'po balād*, without willing to do, I go on, I thrust doing that. After doing that I repent, "what have I done?"

Who [are] these aspects, I have not understood who are they?

They are two parties inside me. One gives me encouragement to do, and another party gives me encouragement not to do. And in the long run I do, I commit that. After committing that I repent, "why I have done it?"

Who is that person who has committed this, and thrown me in this position?

Pāpaṁ pāpatayā vidannapi, if *pāpa*, sinful act, I already know that sinful act is already sinful act, you should not do it. And somebody asks me to do it, "Do it, what is it to you? Do it, for your pleasure, do it!" And somebody other party comes and he says, "No, don't do it, it is bad."

Who is doing this-this trouble?

Atrottaraṁ 'satyapi svadhanne hṛdisthe āgantukāvaraṇakṛito'yaṁ viplavaḥ, na tu tadabhāvakṛtaḥ' [comm.], and the answer for that Lord Kṛiṣṇa places before him, before Arjuna.

Now Lord Kṛiṣṇa answers Arjuna.

25. According to the position of your bodily structure, you act according to your prakṛti. You should not say that it is wrong. It is according to the nature of your bodily structure you do like this. So you should understand that this is prakṛti [and] this prakṛti has nothing to do with me, I am separate from this. — Swami Lakshmanjoo, Bhagavad Gītā audio, USF archive.

काम एष क्रोध एष रजोगुणसमुद्भवः।
महाशनो महापाप्मा विध्द्येनमिह वैरिणम् ।।37।।

kāma eṣa krodha eṣa rajoguṇasamuddhavaḥ /
malāśano mahāpāpmā viddhyenamiha vairiṇam
//37//

It is just *kāma* (*kāma* means desire), and *krodha* (*krodha* means it is *krodha* [wrath]). For instance you have got *kāma, kāma* means desire, you want to have that thing. When you don't have it, you struggle to do that, after great struggling, spending so much money; this is the desire for doing that, achieving that. When it does not take place then wrath [*krodha*] encircles you, you don't want to talk to anybody afterwards, if it does not happen.

There was one pros, prostitute, her name was *Madāllasa, Madāllasa* was greatest pros. He [She] was known and his [her] fees were tremendous fees. In the meantime *Śukadeva*, Vyāsa's son, was passing from the roadside. He was going somewhere but he was tired. He was tired, he was *brahmacharya*, he was filled with Bhairava state of being.

Who?

JONATHAN: Vyāsa's son.

SWAMIJI: Vyāsa's son. Vyāsa means who was...

JOHN: Compiler of this Gīta.

SWAMIJI: Mahābhārata.

He was walking, he was just ...

He had not desire of sex at all, from the very childhood. He didn't know what is sex, what is sex and what is sexual intercourse and nothing. He had no knowledge of that. He was above that. He was residing in his own way in God-consciousness. And he was *brahmacharya*, he was brilliant, he was shining just like Lord Śiva .

. . . and he was walking on the roadside. And this poor girl thought he wants to come to me.

Who?

DENISE: Vyāsa's son.

SWAMIJI: Vyāsa's son — Śūkadeva.

And she directed him from window on the market to come. He said, "all right, all right I'll come". *He didn't know that he was caught.*

And she lost interest in all her friends, at once, as soon as he stepped in his [her] bedroom.

Who?

JONATHAN: Vyāsa's son.

SWAMIJI: Śūkadeva.

And whatever best bedding she had possessed, all these years of doing this job, he [she] decorated that bed for his lying down. He stepped in that room and laid down, flat. He was tired.

Then she wanted to press his legs. She pressed his legs with great reverence, with great love. She said, "He is my real friend ... I don't want any money from him. It is only blissful state that I have got from him."

Then she pressed for about one hour and half an hour and in the meantime any friend who came to see her with fees, she had locked inside all the doors and windows.

Who?

DENISE: She.

SWAMIJI: She had locked inside, and she didn't allow anybody to come inside. She wanted him only.

He said, "I want to go, I want to go now."

She said, "Where?"

He said, "Just here."

She thought that he is going for urinate or something and he will again return.

Then she opened the window and saw him passing, passing and passing and passing till he disappeared altogether. He didn't return afterwards at all, and it took her about, it was eleven at night, up to three, four a.m., in the morning, she was bas, thinking of that person. And he didn't return. [When] he didn't return then she slept. As soon as she slept she went in trance and became Parabhairava, became one with Parabhairava. Then she was called the greatest *Devī* residing in Parabhairava state after that. It was his grace.

So this is the grace how he showers grace to worthy and non-worthy. Everybody has the right to occupy that great state of wealth, Parabhairava state.

Now Arjuna places his question for this.

भवत्येष कथं कृष्ण कथं चैव विवर्धते ।
किमात्मकः किमाचारस्तन्ममाचक्ष्व पृच्छतः ।।38।।

bhavatyeṣā kathaṁ kriṣṇa kathaṁ caiva vivardhate /
kimātmakaḥ kimācārastanmamācakṣva pṛcchataḥ //38//

O Lord Kriṣṇa, how it appears–this *kāma* and *krodha*? *Kathaṁ caiva vivardhate*, how it rises? *Kimātmaka*, what is the nature of this enemy? *Kimācāra*, what is the activity of this enemy? Please explain it to me so that I understand who is this enemy inside our consciousness.

Asya cotpattau kimkāranaḥ, how does it appear? How does it rise in one's own mind? *Vardhane ca ko hetuḥ*, how does it increase day by day? *Svarūpaṁ cāsya kīdṛik*, what is the nature of his formation? How does it get formed? When it takes the position and is established in one's own body, how does he act then?

Iti praśnāḥ, these are my questions. Please clear these questions to me.

श्रीभगवानुवाच ।
atra-uttaraṁ—śrībhagavān uvāca

Now Śrī Bhagavān places its answer.

एष सूक्ष्मः परः शत्रुर्देहिनामिन्द्रियैः सह।
सुखतन्त्र इवसीनो मोहयन्पार्थ तिष्ठति ।।39।।

eṣa sūkṣmaḥ paraḥ śatrurdehināmindriyaiḥ saha /
sukhatantra ivāsīno mohayanpārtha tiṣṭati //39//

This is supreme enemy [*śatru*] of the aspirant of truth, *dehinām*, one who has a body, one who has maintained a body, one who is existing in a body. *Indriyaiḥ saha*, along with the classification of all organs it is established in one corner of his intellect, *sukhatantra ivāsīno*, and creates *sukhābhasa*. Actually it is not *sukha*, it is not pleasure, but he gives this temptation of pleasure, there will be pleasure. In fact he is depriving you of God-consciousness and keeps you absolutely away from its nature.

This is a very subtle enemy. *Ātartha*, when it rises, you can't mark how it rose in your intellect. It rises unknowingly. Secretly it rises.

कामक्रोधमयो घोरः स्तम्भहर्षसमुद्भवः।
अहंकारोऽभिमानात्मा दुस्तरः पापकर्मभिः ।।40।।

kāmakrodhamayo dhoraḥ stambhaharṣa-samudbhauaḥ/
ahaṁkāro 'bhimānātmā dustaraḥ pāpakarmabhiḥ //40// [not recited]

Stambhaharṣa smudbhavaḥ, and it gets strength by *stambha*, and *harṣa*. *Stambha* means *kulādyabhimānaḥ*, "I am such and such person!" *Harṣa* means *aham īdyaśaḥ*, "I am very great!". These egos are there.

ata evāḥ – ahaṁkāra iti [comm. intro to verse 41]

It is only due to ego. Ego gives its rise day-by-day [it) increases. How does it act to him?

हर्षमस्य निवर्त्यैष शोकमस्य ददाति च।
भयं चास्य करोत्येष मोहयंस्तु मुहुर्मुहुः ।।41।।

harṣamasya nivartyaiṣa śohamasya dadāti ca /
bhayaṁ cāsya karotyeṣa mohayamstu muhurmuhuḥ //41//

All his joy he extracts at once. All joy is gone in him, by this [*kāma* and *krodha*). This is his activity inside the one [to whom) it appears. *Śokamasya dadāti ca*, it gives him grief. In place of *harṣa*, in place of joy he gives him grief. Joy it extracts; and grief is produced by him. *Bhayaṁ cāsya karotyeṣa*, and there is threat that I may die, something bad will happen to me. *Mohayamstu muhurmuhuḥ*, and it keeps him away from God consciousness. It keeps him away from the touch of God. This is the nature [of *kāma* and *krodha*).

Ata eva ca garvādvardhate' bhimānasvabhāvaḥ [comm.], it is *garva* (*garva* means ego). *Sukhabuddhiprakāreṇa ca jāyate*, by producing some vision of pleasure it gives rise inside.

Iti trayaḥ praśnāḥ parihṛtāḥ, these three questions are answered altogether.

स एष कलुषी क्षुद्रश्छिद्रप्रेक्षी धनंजय ।
रजःप्रवृत्तो मोहात्मा मनुष्याणामुपद्रवः ।।42।।

sa eṣa kaluṣī kṣudraśchidraprekṣī dhananjaya /
rajaḥpravṛitto mohātmā manuṣyāṇāmupadravaḥ //42//

O Dhananjaya, O Arjuna! This enemy is *kaluṣī* (*kaluṣī* means very dirty enemy), *Kṣudra* (*kṣudra* means it has no substance at all–it is *kṣudra*), *kṣudra* means inside it is shallow, hollow.

What is hollow?

JONATHAN: Hollow.

SWAMIJI: Hollow.

Chidraprekṣī, he only watches where is the leakage, by which leakage I will enter, and destroy his all future blissful fruits, in *ihaloka*, in this life and [*paraloka*] here after. He watches those leakages, [by] which leakage I will enter in his consciousness a*pravṛtto*, and it is strengthened by *rajoguṇa*. *Rajoguṇ*and destroy his God-consciousness altogether. *Rajaḥ* gives it strength. *Mohātmā*, it is just *mohātmā*, *mohātmā* its nature is to ignore God altogether for good. *Manuṣyāṇāmupadravaḥ*, it is really *upadrava* (*upadrava*, means torture, torture for everybody).

Sa eṣa cchidrāṇi prekṣate [comm.], he watches the leakage by which leakage I will enter and destroy his whole status of well being.

'*Amunā cchidreṇāsyehalokaparalokau nāśayāmi*', by this leakage I will destroy his, this *sukha* of this life and hereafter. I'll destroy his all peace of mind, here and hereafter.

Tathā ca mokṣa dharmeṣu, it is *mokṣa dharmeṣu*, in Mahābhārata it is said:

yatkrodhano yajate yaddadāti
yadvā tapastapyate yajjuhoti /
vaivasvatastaddharate 'sya sarvaṁ
moghaḥ śramo bhavati krodhanasya //

Yat krodhana, – who is the embodiment of wrath, that person who is the embodiment of wrath, it is said in the Mahābhārata, *yajate*, whatever he offers in *havan*, whatever *havan* he does, *yat dadāti*, whatever he gives alms to people, needful, *yadvā tapastapyate*, whatever penance he undergoes for some long period, *tapasya*, *yat juhoti*, whatever *āhuti* he offers in *havan*, *Vaivasvatastaddharate'sya sarvaṁ*, *vaivasvata*, Lord Śiva withdraws everything from him.

All fruit of all these *tapasyās* is withdrawn by Lord Śiva.

So, the one who is embodiment of *krodha* ...

JOHN: *Krodha* takes you away.

SWAMIJI: Takes away all your glory. All your glory is lost by *krodha* [wrath].

JONATHAN: Even if you are fully established in that?

SWAMIJI: Yes.

JONATHAN: And it still takes it away?

SWAMIJI: It does not take away, but it is subsided. It is subsided for the time being.

Now 43rd.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्वेनावृतो गर्भस्तथानेनायमावृतः ।।43।।

dhūmenāvriyate vahniryathādarśo malena ca /
yatholvenāvṛito garbhastathānenāyamāvṛitaḥ /43/

Just as fire, flames of fire are, covered by smoke, just as flames, that shining flames of fire, are covered with smoke, they are covered with smoke, and *yatha–adarśaḥ malena ca*, just as mirror is covered with dust over it, and you cannot see your shape at all in that mirror (I mean your reflection); *yatholvenāvṛito garbha*, just-as this *garbha* in womb, *garbha*, that child is *āvṛita*, covered with that covering, womb, the covering of womb; *tatha anena ayamāvṛtaḥ*, in the same way, *anena*, this *krodha*, also covers this God-consciousness. It is gone. It does not show its effect. It is there but it does not show its effect.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेणा कौन्तेय दुष्पूरेणानलेन च ।।44।।

āvṛtaṁ jñānametena jñānino nityavairiṇā /
kāmarūpeṇa kaunteya duṣpūreṇānalena ca //44//

This is *nitya vairiṇāṁ*, eternal enemy of *jñānī*. *Jñānī* means who is filled with Bhairava knowledge. This *kāma* or *krodha* is the eternal enemy of *jñānī*, and who has *jñānam etena āvṛitaṁ*, *jñāna* is covered by him. *Duṣpūreṇānalena* ca: and this is *duṣpūreṇa*

analena ca, just as in fire, whatever you throw, whatever you offer, it burns, it burns, it burns everything burns; there is no end, end of ...

This *kāma* [desire], *'najatukāma kāmanāṁ upabhogena śameti,'* for instance, if you want to go to cinema, if you want to go for some pleasure, if you want to show TV; if you want to see TV, you'll see TV always; you won't remain without seeing TV. You will never be filled. [On the contrary], your hunger it gets its rise.

In the same way just as fire, whatever you throw in it, the fire gives more flames, more flames, it is more in power. And the more you keep it without giving it, then it subsides. Then it is calm, it becomes one with ashes, and there is no fire. Fire subsides altogether.

इन्द्रियाणि मनो बुद्धिरस्याधिष्टानमुच्यते ।
एतौर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ।।45।।

indriyāṇi mano buddhirasyādhiṣṭānamucyate /
etairvimohayatyeṣa jñānamāvṛitya dehinam //45//

This is 45th *śloka*.

Its seat, I'll tell you what is its seat–the enemy *kāma* and *krodha*–where is this enemy seated in one's body.

Organs, mind and intellect; these three: organs, mind and intellect, are its seat to sit on in one's body. *Etair vimohayatyeṣa* by these three this *kāma* and *krodha*, *vimohayatyeṣa* destroys the God-consciousness of *ātma* and keeps him away from knowledge of God-consciousness.

Ādau indriyeṣu sateu tiṣṭhati [comm.], first it steps in organs. For instance, *yathā cakṣuṣa śatrur dṛṣṭa*, just as when you see your enemy (see with your eyes), you lose your temper at once. When you see any enemy, you can't remain [calm], you lose your temper at once.

Do you understand?

DENISE: Yes, you start to breathe heavily. Your heart beats harder.

SWAMIJI: You breathe heavily and [think], "I want to quit that place at once." Because if, I would kill that enemy, but if I have not power to kill him, still 1want to quit from that place. I don't want to stand there at all. So it appears in organs first.

Yathā cakṣuṣā śatrurdṛṣṭa indriyapradeśe eva krodhamātmano janayate [comm.], first it gives shape in *indriyas* [organs]. *Tato manasi*, then it treads in mind, "what to do, what remedy I should do to get rid of this enemy?" *Tato buddhau*, then it passes in intellect, what is to be decided for him. If he has no power to kill him (because he [the enemy] is also powerful, he won't let him kill), *etaddvāreṇa mohaṁ janayan jñānaṁ nāśayati*, so God-consciousness is subsided, it is shattered to pieces. There is no hope for maintaining God-consciousness at all for him. God-consciousness is shattered to pieces by this enemy.

Asya nivāraṇe upāyamāha; now I'll tell you how to get rid of this enemy.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मान प्रजहीह्येनं ज्ञानविज्ञाननाशनम् ।।46।।

tasmāttvamindriyāṇyādau niyamya bharatarṣabha /
pāpmānaṁ prajahīhyenaṁ jñānavijñānanāśanam //46//

Tasmāt ādau indriyāṇi niyamya [comm.], whenever you see your enemy with your eyes, just quit and sit in your bedroom. Lock it inside and get subsided. Don't say a word to him. This is the best way of getting rid of this enemy.

If you stay there something bad will happen. You'll lose consciousness ... "Haaa!" Your lips will tremble and you'll dash down your father, you'll dash down your mother, you'll dash down your kiths and kins there. And you slap them and you'll be furious just like a wild beast all-around in your house. So it is better for you to quit and lock yourself inside.

And it is *jñāna* and *vijñāna*; this destroys *jñāna* and *vijñāna*. *Jñāna* means God-consciousness, *vijñāna* means the trick of achieving God-consciousness. Trick of achieving God-consciousness and God-consciousness, both are destroyed by this enemy. *Ataḥ pāpmānaṁ krodhaṁ tyaja*, so you must abandon it for good.

This is the essence of this.

Atra yuktiṁ śloka dvayenāha, now he places

two *ślokas* how to get rid of this enemy.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ।।47।।

एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ।।48।।

indriyāṇi parāṇyāhurindriyebhyaḥ paraṁ manaḥ/
manasastu parā buddhiryo buddheḥ paratastu saḥ //47//

evaṁ buddheḥ paraṁ buddhvā saṁstabhyātmānamātmanā/
jahi śatruṁ mahābāho kāmarūpaṁ durāsadam//48//

Just think with your self, *indriyāṇi parāṇyāhur,* there are organs which see this enemy, but these organs are not mine.

Indriyāṇi parāṇyāhur, indriyebhyaḥ paraṁ manaḥ and *mana* is, *mana* has nothing to do with *indriyās*, mind. Mind has nothing to do with [*indriyās*], mind is separate from organs. And-intellect is absolutely separate from mind, yo *buddheḥ paratastu saḥ*, And my nature, my *ātma* is absolutely separate from all these three. So my soul is above these three. Why should I come into their grip-indriyas, *mana* and intellect.

Jahi śatruṁ, [so] kill this enemy; O Arjuna, which is *kāma rūpaṁ durāsadam*, which is not conquered by anybody in this world.

Evamindriya-utpannena krodhena kathaṁ manaso buddherātmano vā kṣobhaḥ? iti paryālocayedir ... [comm.], you should think over it, how *ātma* can be moved by the activity of these three organs.

Which organs?

DENISE: Mind, intellect and organs.

SWAMIJI: Yes.

Rahasyavidāṁ tvayamāśayaḥ, some elevated souls commentate upon these *ślokas* in this way; Where I have no objection, where I have sympathy. *Buddhertaḥ paratra vatrate paro'haṁkāraḥ*, that is; above *buddhi* there is universal-I, above *buddhi* there is universal-I. Before that universal-I, "I am *kāma*, I am *krodha*, I am everything, I am everything, what to me, I am everything! What can only *krodha* do or *kāma* do to me? I will be unmoved." So it is universality.

This is Abhinavagupta's favorite procedure.

Do you understand?

Para ahaṁkāra, supreme universal *aham*, universal-I, Universal-I consciousness is beyond that. In universal-I consciousness this is also digested in one corner.

DENISE: *Kāma* and *krodha*.

SWAMIJI: *Kāma* [desire] and *krodha* [wrath] is nothing. *Kāma* and *krodha* is just one ray of that. For instance there is a big ocean, there are tides, there are bubbles like this. This is one bubble. What will one bubble, how will one bubble agitate this ocean? It can't be agitated; it is one bubble, what can one bubble do? So you should be above that. You should remain above that in universal God-consciousness.

That way also there is no fear of *kāma* and *krodha*.

अत्र संग्रहश्लोकः
atra saṅgraha ślokaḥ

There is this conclusion of this chapter.

धनानि दारान्देहं च योऽन्यत्वेनाधिगच्छति ।
किं नाम तस्य कुर्वन्ति क्रोधाद्याश्चित्तविभ्रमाः ।3।

dhanāni dārāndehaṁ ca yo 'nyatvenādhigacchati/
kiṁ nāma tasya kurvanti krodhādyāścittavibhramāḥ

My property, my wife, my body, my kiths and kins-I am not my body, I am not my bank-balance, I am not my child, I am not my brothers, I am not my father, I am not my husband, I am not my wife-I am separate above it! *Kiṁ nāma tasya kurvanti krodhādyā citta vibhramāḥ*, how can *krodha* or *kāma* rise there in universality, in universal God-consciousness. This is the conclusion.

Here ends the third chapter of Bhagavad Gītā.

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[To be continued]

Selected Verses
from
Shri Gurustuti
(With Hindi and English translation)

श्रीरामेश्वराचार्यकृता श्रीगुरुस्तुतिः

Continued from the previous issue

द्रष्टुं स्वकीयपदपंकजमद्वितीय–
दृष्टिस्त्व्यैव विहितात्र न संशयो मे।
किन्तु प्रभो! यदनयैव समस्तविश्वं
पश्याम्यतः सकलमेव भवत्स्वरूपम्।।40।।

हे प्रभु! आपने अपने चरण–कमलों को दिखाने के लिए मुझे अभेद–दृष्टि प्रदान की है, इसमें मुझे तनिक–मात्र संशय नहीं हैं। किन्तु ऐसा होने पर भी मैं अद्वैत–दृष्टि से संपूर्ण संसार देख रहा हूं – अतः यह समस्त जगत तो मुझे आपका ही स्वरूप दिखाई देता है ।।40।।

40. I have no doubt about the fact that Thou hast bestowed on me the non-dualistc outlook for enabling me to see Thy lotus feet. Thus gifted I perceive this entire universe as only Thy form.

आमोदयन्ति हृदयं परितः परागाः
पीयूषवर्षिकिरणै रसयन्ति चन्द्राः।
देव! त्वदीयपदपंकजमेति यस्य
स्वान्ते तु तस्य मधुराश्च दिशो भवन्ति ।। 41।।

हे गुरुदेव! आप का चरण–कमल जिसके हृदय में (क्षणमात्र के लिए भी) प्रकट अर्थात् विकसित हो जाता है, उसका हृदय चरण–धूलि की सुगन्धि से भर जाता है। अमृत की वर्षा करने वाले आपके चरण–नख रूपी चन्द्रमा उसके हृदय को आप्लावित करने लगते हैं तथा उसके लिए सभी दिशाएं माधुर्यमय अर्थात् कल्याण करने वाली बन जाती हैं ।।41।।

41. O Lord, the mind which forms the abode of Thy lotus feet, becomes highly fragrant by the spreading scent of the pollen dust of Thy feet and hence every corner of such a mind remains filled with bliss.

जानाति सौख्यं पदमंकजस्य
चेतो मदीयं न भवानपीश।
मुक्त्वा द्विरेफं मकरन्दसौख्यं
न वेत्तुमीष्टे कमलाकरोऽपि ।।42।।

आपके चरण–कमलों के रसास्वादनात्मक सुख को मेरा हृदय ही अनुभव करता है। ईश्वर होते हुए भी आप उसका अनुभव नहीं कर पाते, क्योंकि कमल के मधु के आस्वादन–सुख को भ्रमर को छोड़कर स्वयं कमलों का समुदाय भी नहीं समझ सकता।।42।।

42. O Lord, my mind alone can experience the bliss of fragrance of Thy lotus feet; Thou cans't just as the pleasure of fragrance eminating from the bed of lotus flowers can be experienced by the black-bee alone whereas the bed of lotuses cannot itself experience it.

अनन्तजन्मार्जितपुण्यराशेः
फलं त्वदीयस्मृतिगोचरत्वम्।
लब्धस्य मे देव! सदैव चेतो
विलोकितुं वांछति तेऽङ्घ्रिपद्मम् ।।43।।

अनन्त जन्मों में किए हुए पुण्यों का फल जो आपके स्वरूप की स्मृति का पात्र बनता है, उस स्मृति का लाभ प्राप्त करके मेरा मन आपके चरण–कमल का दर्शन सदा ही करना चाहता है ।।43।।

43. O Lord! having achieved the fruit of Thy remembrance as a result of heaps of virtuous deeds accumulated in my numerous past births, my mind always craved to perceive Thy lotus feet.

देव! त्वदीयकरुणावरुणालयस्य
कल्लोलशीकरसुसेचनशांततृष्णः।
नीतस्त्वया धृतकरोऽन्ध इवाहमीश!
संकल्पपंकरहिते सुपथि प्रयामि ।। 44।।

हे देव! आपके करुणा–समुद्र की हिलोरों से उत्पन्न छीटों के सिंचन से मेरी सभी तृष्णा शान्त हो गई है। अतः हे मेरे स्वामी! ऐसा मैं दूसरे व्यक्ति के द्वारा हाथ से पकड़े हुए अन्धे की भान्ति आपके अनुग्रह से संकल्प रूपी कीचड़ से रहित सुन्दर मार्ग अर्थात् निर्विकल्प–पथ पर आगे–आगे जा रहा हूं।। 44।।

44. O Lord, my thirst has been quenched by the cool spray of water caused by the tossing of the waves of the mighty ocean of your mercy. Like a blind man being lead by the hand of the man of vision, Thou has yourself put me on the right path which is free from the mud of thoughts; on such a path I continue to tread along.

क्रियां च कालं करणं कलां च
योऽपेक्षते कृत्यविधौ न किंचित् ।
कुर्वन्न चाप्नोति च कर्तृभावं
नुमो गुरुं तं करुणैकमूर्तिम् ।।45।।

जो गुरुदेव किसी भी काम के संपादन करने में क्रिया, काल, करण और कला आदि की अपेक्षा नहीं करते हैं और क्रिया को करते हुए भी कर्तापन के अभिमान का विषय नहीं बनते हैं। उन्हीं केवल करुणा के ही स्वरूप वाले श्रीगुरु को हम नमस्कार करते हैं ।45।

45. We pray to such a master who is the embodiment of mercy, who does not use any action, time, means of skill for the performance of any task (oriented to doing good to his disciples). Even when he does perform such a task, he remains unattached to its doership.

ब्रह्मामृतास्वादशिवस्वभावः
स्वीयस्वभावो भवति प्रसह्य ।
पूतस्य ते देव! कृपाकटाक्षै–
र्भवोऽपि स्वोद्भूततया विभाति ।। 46 ।।

हे देव् आपके कृपा–कटाक्ष से पवित्र बने हुए भक्त को, ब्रह्मामृत का आस्वादन करना जो शिव का स्वभाव है, वह हठात् उसका अपना ही स्वाभाव बन जाता है। इतना ही नहीं, यह विशाल संसार भी उन्हें अपने से ही प्रकट तथा अपने में ही ठहरा हुआ दिखाई देता है ।। 46 ।।

46. O Lord! those who are purified by Thy kind glances, their own nature forcibly becomes identical with the nature of Shiva, full of nectar of Brahma. Besides, this world of misery appears to them as a manifestation of their own self.

हन्त्री विधात्री जगतोऽपि कर्त्री
कृपैव ते नैव जनस्य बुद्धिः ।
सर्वार्त्तिहन्त्री भवदङ्घ्रिभक्तिः
सापि प्रभो! त्वत्कृपया भवित्री ।।47।।

हे प्रभु! आपकी कृपा ही जगत की सृष्टि, स्थिति तथा संहार करने में समर्थ है। लोगों की बुद्धि इस (दुर्घट) कार्य को निष्पन्न करने में असमर्थ ही है। आपके चरणों की भक्ति तो सब दुःखों को नष्ट करने वाली है, किन्तु वह भी दास–जनों में आपकी कृपा से ही उत्पन्न होती है ।। 47 ।।

47. Thy grace alone is capable of creating, maintaining and destroying this objective world. The human intellect is incapable of doing so. The devotion towards Thy lotus feet, which destroys all evil, is also obtainable through Thy grace alone.

नित्यापरोक्षं तव देव रूपं
प्रकाशमानं परितः पुरस्तात् ।
सर्वादि चाद्यन्तविहीनमेवं
पश्यामि देव! कृपया तवैव ।।48।।

हे देव! आपका नित्य–प्रत्यक्ष–स्वरूप सब ओर से प्रकाशमान ही है। वह स्वरूप सबों का आद्य है एवं स्वयं आदि और अन्त से रहित है। ऐसे आपके स्वरूप को मैं आपकी कृपा से ही देखता हूं ।।48।।

48. O Lord! Through your grace I am perceiving Thy eternal, apparent, universal source, effulgent, beginningless and endless form all around and in front of me.

स्वाराज्यसाम्राज्यपदप्रदायिने
नित्याय शांताय परापरात्मने ।
कारुण्यपूरामृतवर्षिदृष्टये
श्रीदेशिकायामिततेजसे नमः ।। 49 ।।

जो गुरुदेव स्वात्मराज्य रूपी चक्रवर्ती पदवी को देते हैं, जो नित्य शान्त तथा पर (सूक्ष्म) और अपर (स्थूल) रूप वाले हैं और जिनकी दृष्टि करुणा रूपी अमृत की वर्षा करती है, ऐसे अपरिमित तेज वाले श्रीगुरुदेव को प्रणाम हो ।। 49 ।।

49. Salutations unto the master whose effulgence is immeasurable, who is the bestower of kingdom of spiritual independence. Who is eternal, an embodiment of peace and greater than the greatest and whose glances shower the divine nectar full of grace.

स्तोतुं त्वां कः समर्थोऽस्ति प्राणबुद्धिप्रवर्तकम् ।
किन्तु प्रभोः प्रसादार्थं ममैतद्वाग्विजृम्भणम् ।।50।।

प्राण और बुद्धि को उत्पन्न करने वाले आपके स्वरूप की स्तुति भला कौन कर सकता है? ऐसी दशा में भी मेरी यह वाणी आपको प्रसन्न करने के लिए स्वयं उछल पड़ी है।।50।।

50. Who is capable of singing thy praise -- Thou who activates *prāṇa* and intellect, the very media for composing hymns? Yet I offer these few verses only to propitiate Thee, O Lord!

किं न दत्तं त्वया मह्यं दर्शितं किं न मां पुनः।
तव स्तुतिपरैवेयं वाणी मे भवतात्प्रभो! ।।51।।

हे प्रभो! आपने मुझे क्या नहीं दिया और क्या नहीं दिखाया? अतः (इस भांति आपके द्वारा अनुगृहीत बनी हुई) मेरी यह वाणी केवलमात्र आपकी स्तुति करने में ही लगी रहे (यही प्रार्थना है)।।51।।

51. What is there that Thou hast not given me and that Thou hast not shown me ? O Lord! may my speech be ever engaged in singing thy glory.

कुत्र नासि कदा नासि भाति किं वा त्वया विना।
स्थितं देवं नमस्यामि सेयमर्चा परा मम ।।52।।

हे गुरुदेव! आप कहां नहीं हैं? कब नहीं हैं? आपके बिना प्रकाशित ही क्या होता है? अतः सर्वथा उपलब्ध अर्थात् प्राप्त आप देव की मैं वन्दना करता हूं -- यही वन्दना मेरी परा पूजा अर्थात् अभेदमयी पूजा है।।।52।।

52. Where and when do Thou not exist (O Master), omnipresent and eternal as thou art? What can ever shine for forth without Thee (omniscient as Thou art as Universal Chit-Shakti)? I bow to Thee, All-Pervading Master and that constitutes my worship to Thee.

न यत्र वाणी न मनोऽपि यस्मिन्
गुरौ कथन्चित्क्रमते विशुद्धे।
कथं स्तुतिस्तस्य भवेत्परं स
भक्तार्थमद्यास्ति गृहीस्त्ररूपः ।।53।।

जिस विशुद्ध अमायीय गुरु रूप में किसी प्रकार की तथा किसी भी रूप से की गई स्तुति–रूप वाणी पहुंच नहीं पाती है तथा जहां चंचल मन की गति भी स्थिर हो जाती है। ऐसा होने पर उसकी स्तुति कैसे की जा सकती है? परन्तु उस ऐसी (परशिव–रूप) गुरु–शक्ति ने, भक्तों के हितकार के लिए, आज शरीर धारण किया है।।53।।

53. What hymns of glory can be offered to the Supreme Master who is beyond the reach of any form of speech or thought. Yet the same Transcendental One has, as of now, assumed this special (human) form merely for the benefit of His devotees.

येन मानमितिमेयभानतः
संनिवर्त्य निजवैभवे शिवे।
स्थापितोऽस्मि कृपयावलोकित–
स्तं नतोऽस्मि गुरुमेव लक्ष्मणम् ।।54।।

जिस गुरु–देव ने अपनी कृपा–पूर्ण दृष्टि से मुझे प्रमेय, प्रमाण और प्रमिति के (झंझट–पूर्ण) अनुभव से एकदम लौटाकर अपने शिव–रूप वैभव में ठहराया है, उन श्रीमान् गुरुदेव लक्ष्मण जी को ही मैं नमस्कार करता हूं।।54।।

54. I bow to the Master (Shri Lakshmana) who has totally rid off the differentiated perception arising out of mistaking the subjective, the cognitive and the objective modes of consciousness as different from the underlying, the unified state of consciousness and who, by casting his compassionate glances on me, has restored me to my true state of Shivahood.

सद्यः प्रपन्नजनताहृदयाम्बुजन्म
संबोधयत्यखिलविश्वमयच्छदैर्यत्।
तद्देशिकाङ्घ्रिजमहो मिहिरायमाणं
शश्वच्चाकास्तु सबलाकृति शाश्वतं नः ।।55।।

सूर्य के समान आचरण करता हुआ अर्थात् प्रकाश और विकास करने वाला, गुरुदेव के चरण–कमलों से उत्पन्न जो तेज, शरण में आये हुए जनसमूह के हृदयों को अखिल विश्वमय पत्रों के रूप में विकसित करता है, वह शाश्वत–तेज पूर्णरूप से हम सभी भक्तों के हृदयों में सदा चमकता रहे।।55।।

55. May the radiance of the effulgent light emanating from His lotus feet, shine forthwith and precipitate the blooming forth of the lotuses of our hearts eternally - we, his devotees, who have taken refuge in His lotus feet (like the morning sun, who with the splendour of its light makes the lotuses bloom forth in their fullness).

हृदम्बुजदिनेशाय मोहरण्यदवाग्नये।
शान्तिरात्रिमृगाङ्काय चिद्रूपगुरवे नमः ।।56।।

जो स्वात्म रूपी गुरुदेव भक्तों के हृदय रूपी कमल को विकसित करने में सूर्य के समान है, मोह रूपी भयंकर जंगल को नष्ट करने के लिए दावाग्नि अर्थात् जंगल की आग के समान है और भक्तों में विद्यमान भेदप्रथा रूपी अंधकार को नष्ट करने के लिए शान्ति–रात्रि के पूर्ण चन्द्र के तुल्य ही है, ऐसे चिद्रूप गुरुदेव को नमस्कार हो।।56।।

56. I bow to the master, who is very embodiment of the supreme chit-shakti, who, like the sun causes the lotus of her heart to fully bloom, who, like the forest fire ignites and burns down the whole forest of ignorance and who, like the moon during the night, by shedding its cool rays spreads peace all around..

उपायवनचैत्राय शिवाय शिवयोगिनाम्।
भविनां भुक्तिमुक्त्यर्थं कल्पवृक्षाय ते नमः ।।57।।

उपाय रूपी जंगल के लिए जो गुरुदेव चैत्र–मास के समान हैं अर्थात् जैसे चैत्र महीने के आने पर सभी वन पुष्पित और फलों से युक्त हो जाते हैं, उसी भांति गुरु के संबंध से ही सभी उपाय सफल बनते है। जो गुरुदेव शैव–योगियों के लिए कल्याण–रूप शिव–स्वरूप हैं तथा संसारी जनों को भोग और मोक्ष देने के लिए कल्पवृक्ष के समान मनमांगा फल देते हैं, ऐसे श्रीगुरु को मेरा नमस्कार हो।।57।।

57. I bow to thee, My master, who, like the month of Chaitra, during which all the trees become ladden with flowers and fruits, blessses his devotees, the *Shiva-yogins*, with manifold *upāyas*, the appropriate means of attaining Him, and Who, like the wish-fulfilling tree of the heaven, blesses them with both the worldly enjoyments as well as the final liberation from the wheel of transmigration namely *moksha*.

स्वात्मविश्रांतिदं यस्य दर्शनं भवतापहम्।
नमस्तस्मै स्वतन्त्राय पारतन्त्र्याविनाशने ।।58।।

जिन गुरुदेव का दर्शन–मात्र संसार के सभी दुखों को दूर करने वाला, स्वात्म–विश्रांति को देने वाला तथा स्वयं–स्वातंत्र्य–पूर्ण होकर परतन्त्रता को नष्ट करता है, ऐसे श्रीगुरुदेव को मेरा नमस्कार हो।।58।।

58. I bow to the master, by merely seeing whom, all worldly afflictions are reduced to naught, and one gets reposed in his true nature, the state of perfect sovereignty without any trace of dependence left behind.

आद्यन्तहीनोऽस्ति विभोर्हि यस्य
भातं समस्तं भवमश्नुवानः।
संकोचशून्यप्रसरत्प्रकाशः
स मे गुरुः केन कथं स्तुतः स्यात्।।59।।

जिन व्यापक गुरुदेव का प्रकाश संकोच की मलिनता से रहित होकर केवलमात्र प्रकाश का स्वरूप बना है, जो आदि और अन्त से रहित है और जो संपूर्ण संसार को अपने में विलीन कर रहा है, भला ऐसे मेरे तेजस्वी गुरुदेव की स्तुति कैसे और किन साधनों से ही जा सकती है?।।59।।

59. How can I dare to sing glory of my Master, whose glory is both beginningless as well as endless, which glory causes the whole universe of objects to shine forth, from whom all existence emanates and which does not admit any contraction.

वाचा निर्मलया सुधामधुरया दृष्ट्या च शिष्यान्निजा–
नुद्धर्त्तुं नरविग्रहीव रमते यः स्वात्मसंस्थः शिवः।
तं वन्दे परमप्रकाशनिबिडं स्वेच्छास्फुरद्विग्रहं
कारुण्याम्बुनिधिं महागुरुवरं श्रीलक्ष्मणं सर्वदम ।।60।।

जो स्वरूपनिष्ठ शिव मानवशरीर धारण करके अमृत के समान मधुर वाणी और निर्मल प्रकाशरूप दृष्टि से अपने शिष्यों का उद्धार करने की क्रीड़ा करते रहते हैं, उन महान तेज के भंडार, निजी स्वतंत्र इच्छाशक्ति से देह धारण करने वाले, करुणा के सागर तथा सभी मनोवांछित फल को देने वाले श्रीमान् महागुरुवर श्रीलक्ष्मण जी की मैं वन्दना करता हूं।।60।।

60. I bow to the supreme perfect master, Shri Lakshmana, comprising dense divine light, with body adopted of his own free will, ocean of mercy, and giver of everything. He has assumed human form, moves always freely in his ownself, Shiva, and uplifts his disciples through his pure speech and nectar like sweet looks.

शश्वच्छांतिसमावृतोऽपि विषयैरेभिर्निजोद्भासितै–
र्हासोल्लासविलासकौतुकपरः स्वस्मिन्समन्तात्स्थितः।
यश्चैतन्यसुधानिधिर्विजयते देवः स एको गुरु–
र्विद्वन्मानसपुष्करप्रविततज्ञानप्रभो लक्ष्मणः ।।61।।

जो गुरुवर, सनातन शांति से परिपूर्ण होने पर भी अर्थात् अनाख्य–दशा में ठहरे हुए भी, अपने द्वारा ही प्रकाशित इन बाह्य

विषयों में भी उन्मेष और निमेष की क्रीड़ा का रसास्वादन करते रहते हैं, जो सर्वतः अपने स्वरूप में ही विराजमान है तथा जिन गुरुदेव की ज्ञान–प्रभा विद्वानों के हृदय–रूपी आकाश में फैली हुई है उन चैतन्य–सुधा–सागर श्रीलक्ष्मण जी की जय हो ।।61।।

61. Victory unto the unique master, Lord Lakshmana, the ocean of pure consciousness who extensively pervades the lake-like minds of the wise, who though protected by eternal peace is determined to enjoy profusely the objects of the senses which are his own creation and yet stays calm and placid in his own self.

पूज्यः श्रीगुरुराजलक्ष्मणशिवः काश्मीरदेशस्थितो
भातु ध्वान्तनिवारको भुवि नृणां चित्ते स शान्तिप्रदः।
आसीदस्ति भवत्यपि प्रतिदिनं यो लीलया सन्ततं
स्वच्छः स्वादभुतशक्तिचक्रविभवस्त्रैलोक्यमेतज्जगत् ।62।

जो परम–पूज्य, निर्मल, मानसिक शांति देने वाले, अपने अद्भुत शक्ति–चक्रों के ऐश्वर्य वाले, अपनी ही लीला से सदा भूत, भविष्यत् तथा वर्तमान काल में इस समस्त त्रिलोकी का स्वरूप बनते रहते हैं, वे काश्मीर देश में ठहरे हुए गुरुराज श्रीलक्ष्मण जी संसार–भर के मनुष्यों के अज्ञान रूपी अंधकार को नष्ट करते हुए सदा प्रकाशित बने रहें।।62।।

62. Adorable is Guru Lakshmana, who is monarch among the masters, who is verily the embodiment of Lord Shiva, who resides in Kashmir, who dispels the darkness enveloping the hearts of the worldly people, who restores peace to their minds, who through his own divine play has in the past and present and will in the future as well continue to manifest himself in all the three states of consciousness wielding freely the wheel of totality of energies.

वाणी यस्य सुनिर्मलातिसरसा तापत्रयोज्जासने
यद्दृष्टिं करुणाभरां नतजनोद्धारे परिस्पर्धते।
यत्रैकापि नतिर्ददाति सकलं साम्राज्यमत्यद्भुतं
तत्रैवास्तु महेश्वरे मम गुरौ श्रीलक्ष्मणे मे रतिः ।।63।।

(आध्यात्मिक, आधिदैविक एवं अधिभौतिक) तीनों संतापों को दूर करने तथा शरण में आए हुए भक्त–जनों का उद्धार करने में जिन गुरु महाराज की सुनिर्मल एवं सरस वाणी करुणा–पूर्ण दृष्टि के साथ स्पर्धा (होड़) करती है, और जिनके प्रति किया गया प्रणाम–मात्र ही अत्यद्भुत साम्राज्य प्रदान करता है, उन्हीं मेरे महेश्वर–रूप सद्गुरु श्रीलक्ष्मण जी में मुझे सदा प्रेम बढ़ता रहे।।63।।

63. May my heart's love and longing always flow unerringly towards (or remain converged to) my master, Shri Lakshmana, the very embodiment of Maheshwara, the lord of Lords, whose flawless and melodious voice and whose glances abounding in compassion both compete with each other to ensure that the three-fold afflictions (arising from the mind, authored by the gods and those inflicted by the elements of nature) of those who have surrendered themselves to Him, remain sterile (ineffective in their case) by them and instead they continue to rise in the realm of the self and a one-time bow before whom ensures one his access to His kingdom full of wonders and amazement (which are new each time).

श्रीगुरुपदनखजन्मा जन्मान्धस्यापि प्रकाशयन्नर्थान्।
स जयति कोऽपि विकासः प्रकाशमानोऽनवच्छिन्नः ।64।

उस अनुग्रहात्मक किसी अवर्णनीय विकास की जय हो, जो श्रीगुरुदेव के चरणों के नख–चन्द्रों से उत्पन्न हुआ है, जो जन्म से अंधे (अज्ञानी) को भी ज्ञान से संयुक्त बनाकर सभी पदार्थों को शिव–रूप ही दिखाता है और जो अनवच्छिन्न रूप से स्वयं प्रकाशमान है।।64।।

64. Victory unto that extraordinary state of blooming which is shining incessantly, which originates (eminates) from the fingernails of the lotus feet of the master and which enables even the born-blind to perceive this world of objects.

विनाशिताशेषविकल्पबुद्ध्य–
हंरूपमन्त्रार्थविकासिकाभ्याम्।
देहाद्यहंकारनिवर्तिकाभ्यां
नमो नमः श्रीगुरुपादुकाभ्याम् ।।65।।

जिसने सभी विकल्प–रूप बुद्धियों को नष्ट किया है, जिसने पूर्णाहन्ता रूपी मन्त्र–वीर्य के सार बने हुए तत्त्व का विकास किया है और जिसने देह आदि (प्राण, पुर्यष्टक तथा शून्य के) अहंकार को समाप्त किया है, श्रीगुरुदेव के ऐसे उस पादुका–युगल को बारम्बार नमस्कार हो।।।65।।

65. I repeatedly bow to the pair of sandles (wooden shoes) of the master which, having destroyed entirely the thoughts and intellect, invokes and unfolds the meaning of the great mantra, 'AHAM' (higher ego) and which removes all forms of the lower ego.

[to be contd...]

*Some Selected Excerpts from Abhinavagupta**

– Dr. Navjivan Rastogi –

For quite some time (in fact long time) a conviction has been growing in me that the great Indians thinkers (quite a few at least, if not all) need to be explored and appreciated beyond horizons of their known classical affiliations. As such this assortment of a few sayings of Abhinavagupta as appearing below, by way of a small step in that direction, is primarily intended to give a direct feel of the mind of one of the greatest geniuses of mankind till this day. Abhinava was an extremely prolific author, hence it was not possible to cover all his writings. This selection is confined to only a tiny section of his vast literature. The guiding principle behind this exercise, which is simply indicative and in no case exhaustive, has been to showcase Abhinavagupta as a philosopher per excellence with timeless appeal and contemporary ethos.

The methodology is simple. The original statement in Sanskrit is followed by Hindi and English renderings, in that order. The documentary particulars gradually mention the precise textual source, volume or chapter as the case may be, and page or verse number, again in that order. Abbreviations and the other details of the documentary sources appear toward end of this selection. The group titles are tentative and expedient trying to catch only the broad theme - they do not and need not inhibit reader's reaction and reclassification-initiative in any manner.

Āgama (आगम)

1. इह तावत्समस्तोऽयं व्यवहारः पुरातनः।
प्रसिद्धिमनुसन्धाय, सैव आगम उच्यते।। – *TA* 35/1
अभितः संवृते जात एकाकी क्षुधितः शिशुः।।
किं करोतु किमादत्तां केन पश्यतु किं व्रजेत्।–*TA* 35/4-5

यहां (इस संसार में) यह सारा पुराना व्यवहार प्रसिद्धि का आश्रय लेकर चला आ रहा है, इसी (प्रसिद्धि) को आगम कहते हैं।

(यदि ऐसा न होता तो) सभी प्रकार (की वस्तुओं) से भरे हुए कमरे में नवजात अकेला शिशु क्या करे, क्या ले, किससे देखे, कहां जाए?

Here in this world all (human) behaviour holds only with reference to the age old inherited cognitions** (*prasiddhi*) : it is only that what is called *āgama*.
[Had it not been so] In a fully provided room what could a lone and hungry newly born do, what could he take, by what could he see, where could he go?

2. प्रसिद्धिशतपूर्णे जीवलोके कस्यचित् काचिदेव प्रसिद्धिः 'लीनेव प्रतिबिम्बितेव लिखितेवान्तर्निखातेव च' (*मालती–माधव* 5/10) इति न्यायेन हृदयभित्तौ उत्पाटनशतैरपि हृदयमनुन्मूल्य नापसर्पति। –IPVV,I, p. 37

सैकड़ों प्रसिद्धियों से भरे हुए इस प्राणि–संसार में किसी की कोई प्रसिद्धि (जैसाकि मालती–माधव की इस उक्ति में कहा गया है : "डूब गयी–सी, परछाई–सी, लिखी–सी (या चित्रित–सी) और अन्दर तक धंसी हुई–सी") हृदय की दीवाल में से सैकड़ों बार उखाड़ने पर भी हृदय को जड़ से उखाड़े बिना बाहर निकल नहीं पाती।

In (this) world of living beings full of hundreds of inherited cognitions certain

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** I owe this word to Prof. R. Torella.,

inherited cognition of someone is so deeply entrenched in heart (as per statement "(it is) as if, submerged, reflected, inscribed or painted, dug deep inside" – *Mālatīmādhava* 5/10) that it cannot be uprooted even by hundreds of uprooting efforts unless one's heart itself is uprooted.

3. **परमभूमिरागमेषु परमरहस्यापि सती नैव अनाभासमाना भवति, अपितु आभासमानैव।** –IPVV, II, 133

आगमों में (वर्णित) परम भूमि अत्यन्त रहस्यमयी होती हुई भी कभी भी अप्रकाशित (अर्थात् अनुभूति का अविषय) नहीं रहती, अपितु (सर्वदा) प्रकाशित ही रहती है।

The ultimate state (as envisioned in the *āgamas*) though extremely mysterious is never non-manifest, on the contrary it (always) shines (in our experience).

Spiritual and philosophical disciplines
(आत्मपरम शास्त्र : शास्त्र–भेद)

4. **यावन्ति हि आत्मज्ञानशास्त्राणि श्रुत्यन्तसिद्धान्तरहस्यतन्त्ररूपाणि, तानि आत्मनि नैव सिद्धिम् अपूर्वरूपां रचयन्ति। तस्मात् व्यवहारमात्रसाधनफलानि एव तानीति भवः।** –IPVV, III, 179

उपनिषद्, (शैव) सिद्धान्त, रहस्य और तंत्र आदि जितने भी आत्मबोध–परक शास्त्र हैं वे आत्मा को कभी भी अ–पूर्व (इससे पूर्व अविद्यमान) सिद्ध नहीं करते। (शब्दशः, आत्मा के विषय में अपूर्वरूपा सिद्धि को नहीं रचते)। अतः व्यवहार की सिद्धि की उनका एकमात्र फल होता है।

All those spiritual sciences that deal with Self-knowledge such as Upaniṣads, Siddhānta Śaivism, mystic disciplines and tantra never adduce proof to establish the Self anew (i.e. something that did not exist before). Hence, these ultimately turn out to be instruments of occasioning their empirical usage alone.

5. **प्रमातुर्हि शुद्धाशुद्धस्वरूपं वितत्य वक्तव्यमध्यात्मविद्यासु अस्यैव अर्थस्य मुख्यत्वेन विस्तारणार्हत्वात्।** –IPVV, III, 313

अध्यात्म–विद्याओं में प्रमाता का ही शुद्ध और अशुद्ध स्वरूप खुलकर बताना चाहिए, क्योंकि यही विषय मुख्यतया विस्तार से बताने योग्य है।

The central theme of the spiritual sciences must be thorough analysis of pure and impure nature of the subject, because this is the issue that primarily needs be addressed in detail.

6. **तत्पूर्वप्रकाशतादात्म्यप्रवेश एव हि योगिनस्तदानीं स्मर्तृता। तत एव मन्वादीनां धर्मविषये प्रकाशनमपि। तदपूर्वपारमेश्वर–प्रकाशानुग्रहोत्थं हि प्रमाण श्रुतिः।** –IPVV, II, 51

योगी का उस 'पूर्व' (स्थित) प्रकाश में एकाकारता के साथ प्रवेश ही उस समय उसकी स्मृतिकारिता है। इसी से मनु आदि (स्मृतिकारों) का धर्मविषयक प्रकाशन भी सर्वज्ञताजन्य होने के कारण 'अनादि परमेश्वर का यह ऐसा प्रकाश है' इस प्रकार उस प्रकाश के प्रमाणीकरण द्वारा होता हुआ स्मृति कहलाता है। (इसी प्रकार) परमेश्वर के उस 'अपूर्व' प्रकाश के अनुग्रह से जन्मा प्रमाण श्रुति (कहलाता) है।

The entry, through identification, into the prior (pre-existing) light is what occasions a Yogin's then authorship of a law-book* (*smartṛtā* : lit., the agential state of being a remernberer). Due to this very reason the illumination wrought by (law-givers such as) Manu etc in respect of dharma, though coming into being because of (their) omniscience, is called *smṛti* ("law-book": lit., memory, recollection) itself originating through transforming light into a means of veridical knowledge (in the form) "this is

* *Smṛti* stands for a law-book also, besides memory.

thus the light of beginningless Supreme Lord." (And) the means of knowing arising from the grace of fresh, new (*apūrva*) Godly light is (called) *śruti* (lit, "listening").

7. उपदेश्यजनानुसारेण प्रथमतः संवित्तत्त्वं भगवता शिवरूपं केषुचिद् आगमेषु सर्वोत्तीर्णताप्रधान्येन, अपरेषु सर्वमयतास्वीकारेण, अन्येषु उभयरूपविस्फारणाय उपदिष्टम् । –IPVV, II, 74

भगवान ने अधिकारि–भेद से सबसे पहले शिवरूप संवित्तत्त्व का उपदेश कुछ आगमों में सर्वोत्तीर्णता की प्रधानता को बताते हुए, कुछ में विश्वमयता को अपनानते हुए और दूसरों में दोनों रूपों को स्पष्ट बताने के लिए किया है।

The Lord in accordance with the relative competence of the recipients, has propounded in the first instance consciousness as constituting Śiva-essence in some scriptures by emphasizing transcendence, in some by affirming immanence, yet in others by vividly highlighting both the aspects.

8. 'विशेषदर्शनेषु' इति शाक्ताद्वैतप्रधानेषु, विशेषः शक्तिलक्षणः आत्मनो दर्श्यते साक्षात्कारं नीयते येषु। (...) शुद्धात्मता निष्कलता शुद्धचैतन्यमिति सामान्यदर्शनेषु सर्वोत्तीर्णैकतद्रूपवेदकेषु दर्शिता। –IPVV, III, 331

'विशेष दर्शनों में' (इस) पद का अर्थ है शाक्ताद्वैत प्रधान दर्शनों में, जहां आत्मा के 'शक्ति'–स्वभावी विशेष (अर्थात् विभेदक धर्म) का साक्षात्कार कराया जाता है। (...) (इसके विपरीत) 'सामान्य दर्शनों', जो सत् को सर्वोत्तीर्ण और एकल मानते हैं, में विशुद्ध आत्मभाव को शुद्ध चेतना के रूप में सारी कलाओं से रहित दिखाया जाता है।

(The phrase) "in the special – exclusive philosophies" stands for pre-eminently Śākta non-dualist philosophical systems : where focus is on the realization of the distinctive mark (*viśeṣa*) of the self represented by *śakti*, (whereas) "in the general philosophies", that look upon reality as all-transcending and unitary, self-hood-as such is depicted as pure consciousness shorn of all determinations.

9. अस्मिंस्तु सति आगमेषु द्वैतव्याख्यानमपास्य, ब्रह्मवादे अविद्यां मायाशक्तीकृत्य विज्ञानाद्वयम् आत्मेश्वराभिप्रायेण निरूप्य सिद्ध्याति एव जनो (....) पारमेश्वरेषु तावदागमेषु शैववैष्णवरहस्येषु वेदान्तेषु च स्पष्ट एव उक्तोऽयमस्मदुक्तोऽर्थः। –IPVV, III, 405

ऐसा होने पर आमगों के द्वैतमूलक व्याख्यान (जैसे सहयूथ्य सिद्धान्त में) को छोड़कर, ब्रह्मवाद में अविद्या को माया नामक शक्ति के रूप में परिघटित कर, (विज्ञानवाद में) विज्ञानाद्वैत को आत्मा और ईश्वर के रूप में प्रतिपादित कर मानव निश्चित ही सिद्धि पा लेता है। (...) परमेश्वर से उद्भूत सारे आगमों में – शैव, वैष्णव, रहस्य शास्त्र, और वेदान्त – सभी में हमारी कही हुई यह बात ही कही गयी है, यह स्पष्ट है।

This being so, one surely realizes one's goal provided one discards the dualistic interpretation of the *āgamas* (contra : Siddhānta Śaiva dualism), transforms nescience in the doctrine of Brahman into Śakti called Māyā (and) re-interprets non-dual principle of subjective idea (*vijñāna* = consciousness, in the Subjective Idealism of *Yogācāra*) in the sense of Self and God. All the scriptures proceeding from the Supreme Lord - viz, Śaiva, Vaiṣaṇava, mystic texts, and Vedānta, evidently affirm this very idea that has been propounded by us.

Identity (पहचान)

10. आत्मानमनभिज्ञाय यो विवेक्तुमन्यदिच्छति।
तेन भौतेन किं वाच्यं प्रश्नेऽस्मिन् को भवानिति।।
–IPVV, III, 317 (closing verse 13); IVP, II, 317 (closing verse 3)

अपने को पहचाने बिना ही जो दूसरे की विवेचना करना चाहता है, वह जड़ (या जिस पर भूत–प्रेत आए हुए हैं

ऐसा (भूताविष्ट)) मनुष्य, ''आप कौन है'' इस प्रश्न के उत्तर में, क्या कहेगा ?

He, who without knowing himself, wants to analytically examine others – what would that crazy man (lit., made of elements or matter or one possessed by evil spirits) say in answer to the query 'who are you'?

11. **स्थिरम् अस्थिरविषयच्छायोपरक्तरूपानुविद्धं प्रकाशलक्षणं सर्वस्य तावद् अध्यात्मसिद्धम् अनपह्नवनीयम् ।**–IPVV, I, 252

आत्मा का स्वभाव स्थायी प्रकाश है जो चल विषय की छाया से रंगे हुए आकार से बिंधा हुआ है – यह सभी के आत्म–संवेदन से सिद्ध है और इसे ढंका या झुठलाया नहीं जा सकता ।

It is self-evident to all and can in no way be concealed or negated that the essential being of the self consists of enduring luminosity (i.e. luminous consciousness) impregnated with the form coloured by reflection of the unenduring object.

12. **वितत दव नभस्यविच्छिदैव प्रतनु पतन्न विभाव्यते जलौघः ।**
उपवनतरुवेश्मनीध्रभागद्युपधिवशेन तु लक्ष्यते स्फुटं सः ।।
{..}
तद्वत् परभैरवोऽतिसौक्ष्म्याद् अनुभवगोचरमेति नैव जातु ।।
अथ देशाकृतिकालसन्निवेशस्थिति–संस्पंदितकारकत्वयोगाः ।
जनयन्त्यनुभाविनीं चितिं ते झटिति न्यक्कृतभैरवीयबोधाः ।।

(Own untitled stotra cited by Abhinava, PTV, p.22)

मूसलाधार गिरती महीन फुहार फैले हुए से आकाश में दिखाई नहीं पड़ती। परन्तु वही उपवन के पेड़ या घर की मुंडेर या छत की कगार के पास (शब्दशः, की उपाधि से) स्पष्ट की पहचान में आने लगती है। उसी प्रकार परम भैरव भी अत्यन्त सूक्ष्म होने के कारण अनुभव की पकड़ में नहीं आता। पर देश, आकार, काल, संरचना और अवस्था में स्फुटित होने वाले कारकों के साथ संबंध, जिनमें (सामान्यतः) भैरवीय बोध गौण रहता है, तुम्हारा अनुभव कराने वाली चेतना को तुरन्त जन्म देते हैं।

Frail stream of rain though falling incessantly remains invisible in the vast sky. Yet the same, coming in the vicinity of a tree in a garden or the edge of a terrace of a house, clearly gets noticed. Similarly the Supreme Bhairava, being too subtle, never becomes the object of experience. However associations with instrumentalities pulsating within space, form, time, pattern and state where the Bhairava-consciousness stands subdued instantly generate awareness that leads to your experience.

Human welfare and moral ought
(लोकसंग्रह और कर्व्य)

13. **प्रतिपत्तिविवेके च सर्वत्र लौकिकशास्त्रीयकर्तव्यविषये अन्तर्भक्त्यानन्द श्रद्धानुवेधो दर्शितः, अन्यथा नैयायि – कोक्तबोधादिकर्तव्यरूपतायामेव न आरोह इति।** – IPVV, III, 341

सांसारिक और शास्त्रविहित कर्तव्यों को लेकर (लोगों को होने वाली) अलग–अलग समझ के मूल में सभी जगह आन्तरिक अभक्ति, आनन्द और श्रद्धा का अनुवेध दिखाया गया है, अन्यथा नैयायिकों द्वारा कर्तव्य के रूप में प्रतिपादित बोध आदि में कोई प्रवृत्त न होता।

The discreet understandings (or distinction /diversity in mental reactions) with regard to the empirical and scriptural obligations are shown to be invariably impregnated with (an element of) inner devotion, joy and reverence, otherwise one would not at all endeavour to acquire learning as a matter of obligation as advocated by the Naiyāyikas etc.

14. **स्वं कर्तव्यं किमपि कलयंल्लोक एष प्रयत्नान्नो पारार्थ्य प्रति घटयते कांचन स्वात्मवृत्तिम् ।**
यस्तु त्यक्ताखिलभवमलः प्राप्तसंपूर्णबोधः कृत्यं तस्य स्फुटमिदमियल्लोककर्तव्यमात्रम् ।–*TA* 2/31

'यह मेरा काम है' यह मानकर किसी भी बात को

यत्नपूर्वक करने वाला साधारण मनुष्य दूसरे का हित साधने के लिए किसी भी प्रकार प्रवृत्त नहीं होता। किन्तु जिसने अपने सारे सांसारिक मल नष्ट कर दिए हैं, (और) पूर्ण भैरवीभाव को पा लिया है, उसका एकमात्र स्पष्ट कर्तव्य लोकानुग्रह ही रह जाता है।

A normal person gets into doing certain thing with effort only when he feels "it is my work". But for one, who has destroyed all worldly impurities and has attained Bhairava-essence in full, one's only visible duty remains welfare of the mankind.

Integral vision and social egalitarianism
(पूर्णता–दृष्टि और सामाजिक समरसत्ता)

15. ईश्वरदास्यासादनादेव पूर्णतात्मकः सज्जनभावः। अपूर्ण एव हि स्वात्मानं सर्वतः पूरयिष्यामि इति परम् अपकरोति, नोपकरोति वा, ततो दुर्जनः।

ईश्वर की अनुग्रह–पात्रता पाने का ही परिणाम है पूर्णता भरी सज्जनता का उदय। अधूरा व्यक्ति ही 'मैं अपने को हर ओर से भर लूं' इस भाव से दूसरे को हानि पहुंचाता है या उसका भला नहीं करता, इसलिए (वह) दुर्जन (कहलाता) है।

Attaining God's servitude i.e., grace, gives rise to (human) goodness characterized by (a sense of) fulfillment or completeness. Only an incomplete person (driven by the urge) 'let me accumulate from all sides' harms other or does no good to other, hence, he is (said to be) a wicked person.

16. अधिकारिविषयो नात्र कश्चिन्नियमः,... यस्य यस्य इदं स्वरूपप्रथनं तस्य तस्य महाफलम्।–*IPV, I*, 29-30

अधिकारी को लेकर यहां कोई नियम (विधान / प्रतिबन्ध) नहीं है, (....) जो–जो अपने स्वरूप को जान पाता है उसी–उसी को (यह) महान फल मिलता है।

There is no restriction here as to the suitability of a person (to follow the system). Whosoever attains this self-realization, accomplishes the supreme goal.

17. विप्रराजन्यवैश्यशूद्रान्त्यजजातिविभागमयम् ऊनाधिकत्वं यत्र न स्यात्, भावप्रधान्यम् उत्तरशब्दस्य।–*PTV, I*, p. 24

अनुत्तर (अन्+उत्तर, परमतत्त्व का वाचक शब्द) वह है जहां ब्राह्मण, क्षत्रिय, वैश्य, शूद्र और अन्त्यज (चाण्डाल आदि) इस प्रकार के जाति–विभाजन पर आधारित ऊंच–नीच का ('यह ऊंची जाति का है, यह नीची का' इस प्रकार का) भाव नहीं है। इस व्याख्या में 'उत्तर' शब्द भाववाचक है।

The component *'uttara'* (in *anuttara* : *an+uttara*; lit., 'having none beyond' signifying ultimate reality) indicates primacy of abstract sense. *Anuttara* is that where there is no superiority-inferiority as in the division of *brāhmana, kṣatriya, vaiśya, śūdra* and the one of the lowest birth (lit., the progeny of the last caste in order).

18. शूद्राः कात्स्र्येन वैदिकक्रियानधिकृताः परतन्त्रवृत्तयश्च, तेऽपि मदाश्रिता मामेव यजन्ते।–*Gītārthasaṁgraha*, 9/35

शूद्र किसी भी प्रकार से वैदिक क्रियाओं के अधिकारी नहीं हैं और उनकी वृत्ति भी दूसरों के अधीन है, (किन्तु) वे भी मेरे आश्रित होकर मेरा ही यजन करते है।

The expression *"śūdras"* (in *Gītā* 9/33*) stands for all those who are not entitled to perform Vedic rites and have to depend on others for their livelihood. They too, having taken refuge in me, do worship me.

19. केचिदाचक्षते – द्विजराजन्यप्रशंसापरमेतद्वाक्यं, न तु स्त्र्यादिषु अपवर्गप्राप्तितात्पर्येण इति। ते हि भगवतः सर्वानुग्राहिकां शक्तिं मितविषयतया खण्डयन्तः तथा परमेश्वरस्य परमकृपालुत्वम् असहमानाः (....) निरतिशययुक्तिप्रपंचसाधिता – द्वैतभगवत्तत्त्वे भेदलिंङ्ग बलादेव आनयन्तो अन्यांश आगमविरोधान्

* मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः। स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्।।

अचेतयमानाः 'कथमिदं कथमिदम्' इति पर्यनुयुज्यमाना यदि परमन्तर्गर्भीकृतजात्यादि–महाग्रहाविष्टान्तःकरणाः मात्सर्यावहित्थलज्जाजिह्मी–कृतावाङ्मुखदृष्टय समग्रस्य जनस्य असत्प्रलापिन इव इति हास्यरसविषयभावम् आत्मनि आरोपयन्ति इति।–*Gītārthasaṁgraha*, 9/35

कुछ (टीकाकार) कहते हैं कि इस वाक्य (गीता के नवें अध्याय का 33वां श्लोक*) का तात्पर्य ब्राह्मणों और राजाओं (क्षत्रियों) की प्रशंसा करना है न कि स्त्री आदि की मोक्ष प्राप्ति को बताना। निश्चय ही वे (टीकाकार) भगवान् की सभी को अनुगृहीत करने वाली शक्ति को सीमित विषय वाली बताकर खंडित करते हुए, और परमेश्वर की परम कृपालुता को न रहते हुए, (...) अनके प्रबल युक्तियों से उपपादित होने पर भी अद्वैत ऐश्वर्यमय (परम) तत्त्व में भेद के द्योतक को बलात् लाते हुए, – होने वाले अन्य आगम विरोधों की अनदेशी करते हुए, यदि 'यह कैसे' 'यह कैसे' इस प्रकार बार–बार टोके जाने पर अन्दर तक धंसे हुए जन्म अथवा जाति आदि रूपी राहु (या जन्म/जाति आदि के दुराग्रह) से आविष्ट अंतःकरण वाले, द्वेष, छद्म मनोभाव और लज्जा के कारण मुंह और आंखे नीचे कर तिरछे देखने वाले, बेसिर–पैर का बकने वाले अपने को सब लोगों के उपहास का विषय बना लेते हैं (शब्दशः, अपने में सब लोगों की हास्यरस की विषयता का आरोप करते हैं)।

Some (commentators) state that this sentence (i.e., *Gītā* 9/33*) is meant to extol the glory of the twice-born and the ruling class and is not intended to uphold the attainment of salvation on the part of women etc. They (who so advocate) demeaning the all-embracing grace of the Lord by restricting its applicability (to a few only) as well as refusing to tolerate the absolute compassionate nature of the Supreme Lord [.....] , bringing by force the indication of duality into the non-dual God-essence established through extremely cogent elaborate reasonings, besides (*ca*) being utterly unmindful of other contradictions with the scriptures, when (lit., if) challenged 'how is it' 'how is it' (then) with their hearts fully possessed by the strong prejudices (or, evil planet *rāhu* : pun on *mahāgraha*) of birth (or caste: *jāti* means both) lying deeply entrenched within, turning askance with lowered face and eyes because of malice, hypocrisy and disgrace, prating incoherently, present themselves as object of everybody's derisive laughter.

Sentient-insentient (जड–चेतन)

20. **परिच्छिन्नप्रकाशत्वं जडस्य किल लक्षणम्। जडाद्विलक्षणो बोधो यतो न परिमीयते।।** – *BP* 8; *MVV* 1/80, 1/371-72

जड का लक्षण है परिमित प्रकाश वाला होना। क्योंकि उस ज्ञान, जो जड से भिन्न है, को माप पाना संभव नहीं होता।

Having determined or delimited luminosity (for its nature) is that what defines insentient. Because awareness which is different from insentient defies all determination.

21. **जडः इति। जडत्वेन अन्याधीनप्रकाशमानतया भासमानः इत्यर्थः।** – *IPVV*, I, 44

'जड' का अर्थ है जडता से अर्थात् दूसरे के अधीन प्रकाश से प्रकाशित होने वाला।

Insentient is one which shines by such light as is dependepent upon other.

22. **स्वपरप्रकाशरूपं हि ज्ञानम्। अन्यथा जडादस्य को भेदः।** – *IPVV*, II, 78

ज्ञान का रूप है अपना और दूसरे (दोनों) का प्रकाशन करना। नहीं तो, इसका जड से क्या भेद रह जाएगा?

The intrinsic characterstic of knowledge is to manifest self as well as other. Otherwise, what else would differentiate it from insentient?

Being (सत्ता)

23. प्रकाशमानतैव अनुन्मूल्यमानतथोचितविमर्शपरिस्पन्दा भावस्य सत्त्वम्। – *IPVV, II, 60*
(also: प्रकाशमानतैव अनुन्मूल्यमानविमर्शा सत्त्वम्। – *IPVV, II, 68*)

वस्तु का अस्तित्व है उसका अपने अनुरूप विमर्शन–क्रिया के उन्मूलित हुए बिना चमकना। (शब्दशः उन्मूलित न होती हुई अपने अनुरूप विमर्श–क्रिया वाली प्रकाशमानता ही पदार्थ की सत्ता है।)
Being of a thing consists in its shining wherein appropriate determinate activity, of reflective awareness remains undisrupted (uncontradicated).

Day-to-day transactions and empirical world (व्यवहार और अनुभवजगत्)

24. व्यवहरणं हि ज्ञानाभिधानरूपम्। – *IPVV, II, 109*
व्यवहारश्च ज्ञानाभिधानात्मा। – *IPV, III, 180*
व्यवहार का आकार है जानना और कहना।

Worldly transaction consists of knowing and expressing (i.e., conveying by word).

25. अयमिति प्रबुद्धाप्रबुद्धनिष्ठो व्यवहारोऽन्योन्यं विषयाणां प्रापणं, ज्ञानान्तरगतस्य हि विषयस्य ज्ञानान्तरे स्मृत्यादौ, प्रमात्रन्तरविषयस्य प्रमात्रन्तरे नियोगयेपदेशादौ प्रापणं स्वात्मनि परमात्मनि च व्यवहार उच्यते। व्यवेति व्यतिहारे, हरतिः प्रापणे। स व्यवहार एकविषयत्वेन व्याप्तः। – *IPVV, I, 272*

'यह' इस प्रकार का समझदार और नासमझ (दोनों) में स्थित व्यवहार का अर्थ है आपस में एक दूसरे को विषयों को प्राप्त कराना। एक ज्ञान (जैसे प्रत्यक्ष) के विषय को दूसरे ज्ञान (जैसे) स्मरण आदि में, एक प्रमाता के विषय को दूसरे प्रमाता में जैसे नियोगरूप आदेश या उपदेश आदि में समय प्राप्त कराना, अपने विषय में या परमात्मा के संदर्भ में व्यवहार कहलाता है। (व्यवहार के घटक) वि और अव (उपसर्गों) का प्रयोग विनिमय, आदान–प्रदान या लेन–देन के अर्थ में और हृ धातु का प्रयोग प्राप्त कराने के अर्थ में होता है। उस व्यवहार का विषय एक होता है (अक्षरशः, वह व्यवहार एकविषयता से व्याप्त होता है)।

Thus the usage 'this', that is common between wise and ignorant, accounts for the mutual transaction in relation to objects. Thus making the object of one knowledge (e.g., perception) available in another knowledge (such as) memory or the object of one subject into the other subject as in the case of injunction or instructive discourse is what goes by the name of worldly transaction precisely with reference to the one's own self and the Supreme Self. The worldly transaction is permeated by the unity of object.

26. मदीयं परामर्शनम् अयं परामृशति, एतदीयं च अहमित्येष एव परस्परव्याप्तिलक्षणो व्यवहारः। व्यवेति कर्मव्यतिहारमाह, हरतिः प्राप्तिम् इति हि उक्तं प्राक्। – IPVV, II, 263

मेरे मन की बात (परामर्श) यह समझ रहा है और इसके मन की बात (परामर्श) को मैं, यही एक का दूसरे को व्याप्त कर लेना व्यवहार का लक्षण है। वि+अव विषय का विनिमय बताता है और हरण क्रिया (हरतिः) प्राप्त को। यह पहले ही कहा जा चुका है।

He gets to comprehend my thought and I his. This mutually pervasive interaction alone constitutes essence of a worldly transaction. (The pair of prefixes) *vi* and *ava* stands for inter-change of object (*karma*) and the verb *hṛ* for attainment. This has been stated even earlier.

27. अध्यवसायमुखप्रेक्षिणो हि व्यवहाराः यथाध्यसायं भवन्ति, न तु यथावस्तु। – IPVV, II, 378

अध्यवसाय का मुंह ताकने वाले व्यवहार अध्यवसाय के अनुसार होते हैं न कि वस्तु के।

The worldly transactions that depend upon determinate ascertainment conform to (the relative) determinate judgement, and not to the objective entity.

28. **मूलप्रतीतिविश्रान्तिरेव व्यवहारप्रतीतीनां तत्त्वम्।** – IPVV, II, 40

मूल प्रतीति में विश्रान्त होना ही व्यावहारिक प्रतीतियों का वास्तविक स्वभाव है।।

Repose in the root awareness happens to be the intrinsic nature of the empirical cognitions.

29. **व्यवहारस्य मूलापबाधनसामर्थ्यविरह हि असकृदुक्तम्।** – IPVV, II, 83

यह कई बार कहा जा चुका है कि व्यवहार में मूल को झुठलाने की सामर्थ्य नहीं होती।

Worldly activity (*vyavahāra*) lacks the strength to contradict or subvert the basic (reality) : this has been asserted umpteen times.

30. **व्यवहारविरोधो न वस्तु भिनत्ति तदनाश्रयत्वात्।** – *IPVV, II*, 139

व्यवहार से विरोध वस्तु को नहीं बदलता, क्योंकि (वस्तु) व्यवहार पर आश्रित नहीं होती।

Non-congruence with worldly behaviour does not induce any change in the objective entity since it (the latter) is not dependent on that (pragmatic behaviour).

31. **न प्रमातुरध्यवसानं भावानन्यथाकर्तु शक्तम्।** – *IPVV, II*, 137

प्रमाता का ज्ञानात्मक निश्चय पदार्थों के स्वभाव को पलट नहीं सकता।

No determinate cognitive activity of the subject can force things to behave otherwise.

Role and reach of logic
(तर्क की भूमिका और इयत्ता)

32. **तदेवं तर्कतः सर्वो व्यवहार इति स्थितम्।**– *MVV*, 1/789

इस प्रकार यह सिद्ध है कि सारा व्यवहार तर्क (अनुमान का एक प्रकार का समीपी संदेह) से चलता है।

Thus it is established that entire worldly transaction proceeds from reasonable doubt (*tarka*).

32. **सर्वथा तर्कोऽप्रतिष्ठि एव। तथैव हि परमेश्वरेण स सृष्टः। तत एव इह शक्तिसंवर्धनक्रमेण अन्तःसङ्कुचितविमर्शशक्तिसमाकर्षणेन तथैव भोगापवर्गोपयोगिता उपयुज्यमानः परमेश्वरेण सृष्टस्तर्कसंसारः काव्यसंसारवद् अपर एव। विचित्रा हि अमी संसाराः। अप्रतिष्ठितत्वेऽपि तर्कस्य न अस्मद्दर्शनस्य खण्डना काचित्। (....) तदयम् अलब्धगाध एव तर्कः शोभते।** – *IPVV, III*, 96

हर प्रकार से तर्क असिद्ध ही है। परमेश्वर ने उसकी रचना वैसे ही की है। इसी कारण से यहां शक्ति को बढ़ाने और अंदर ही सिमटी विमर्श शक्ति को पूरी तरह से खींचने के क्रम में उसी प्रकार से भोग और अपवर्ग में उपयोगी होने के नाते उपयोग किया जाता हुआ परमेश्वर द्वारा रचित तर्कसंसार काव्य संसार की भांति अलग ही है (अर्थात् उसकी स्वतंत्र सत्ता है)। ये (सारे) संसार विचित्र हैं। तर्क के असिद्ध होने पर भी इससे हमारे दर्शन का खण्डन नहीं होता। (....) (क्योंकि) इस तर्क की शोभा दृढ़ प्रतिष्ठा को न पकड़ पाने में (या दृढ़ प्रतिष्ठा तक न पहुंच पाने में) ही है।

By all reckoning logical reasoning lacks firmness. The Lord has created it only like this. As such the world of logic which is being employed as conducive to (worldly) enjoyment and release (therefrom) having been so created by the Lord in course of augmenting the (Godly) power as well as thoroughly attracting the internally contracted power of reflective awareness, stands apart as does the world of poetry. All these worlds are variegated (and hence different from one an other). Despite the unfoundedness of logic, our philosophical position is not compromised. [.....] (Because) the beauty of reasoning lies in (its inability) to access (or to stick to) the standing ground firmly.

Motive behind textual composition
(शास्त्र–प्रणयन का उद्देश्य)

34. स तन्निबन्धं विदधे महार्थं युक्त्यागमोदीरिततन्त्रत्त्वम् । आलोकमासाद्य यदीयमेष लोकः सुखं संचरिता क्रियासु ।। – *TA, 37/83*

इदमभिनवगुप्तप्रोम्भितं शास्त्रसारं शिव निशमय तावत् सवर्तः श्रोत्रतन्त्रः ।

तव किल नुतिरेषा सा हि त्वद्रूपचर्चेत्यभिनवपरितुष्टो लोकमात्मीकुरुष्व ।। – *TA, 37/85*

उसने, युक्ति और आगम द्वारा प्रतिपादित तंत्र–तत्त्व से भरपूर महान् अर्थ वाले इस निबन्ध की रचना की, जिसके प्रकाश को पाकर संसार अपनी क्रियाओं में आसानी से प्रवृत्त हो सकेगा। सब ओर से सुनने वाले अर्थात् सब कुछ जानने वाले शिव तुम अभिनवगुप्त के द्वारा कुशलतापूर्वक प्रस्तुत शास्त्रों के इस सार को (या शास्त्रों के केन्द्रीय सारतत्त्व को) सुनोः क्योंकि यह तुम्हारी ही स्तुति है, (अर्थात्) वह तुम्हारे रूप की चर्चा है। (अतः) इस अपूर्व स्तुति से (या अभिनवगुप्त से) संतुष्ट होकर इस संसार को अपना बना लो।

He wrote this highly meaningful essay (containing) the essence of tantra as posited by scriptures and reason. Having accessed the light of which this world will (be able to) move with ease in regard to practices. Now you Śiva, the utiquitous listener, listen to this digest of the scriptures (or the seminal text among the scriptures : जयरथः शास्त्राणां मध्ये सारं) dexterously presented by Abhinava. This (essay) constitutes your prayer, since it is (nothing but) a discussion of your own nature. Thus pleased with this novel prayer (i.e., treatise) or Abhinavagupta (i.e., author), embrace the world as one with yourself [pun on the word *abhinava*]

The final message
(चरम संदेश)

35. पाषाणान् प्रति वक्तु कः श्रृणुत भो युष्मान् ब्रुवे जंगगाः शय्योत्थायमनर्थमर्थसरणे कोऽयं वृथैवोद्यमः। संविद्धामनि शांभवे विशथ चेत् कालीयमेकं लवं किं किं वर्णनिकाभिराभिरभितः सत्यं स्वयं ज्ञास्यथ । – *IPVV, III*, 407 (closing verse 10)

पत्थरों से कौन बात करता है, सुनो, तुम चलते–फिरते (चेतन) प्राणियों से कह रहा हूं : पलंग से उठते ही विषयों का बिना मतलब पीछा करने में इस श्रम का क्या अर्थ है। शिव की संविद्–भूमि में यदि एक क्षण के लिए भी प्रवेश कर सको तो सत्य को स्वयं सामने से जान लोगे – (मेरी) इन रंगबिरंगी प्रस्तुतियों (वर्णनिकाओं) से क्या लाभ?

Who wants to talk with stones. Listen, O you living (lit., moving) humans, I speak to you. What is this senseless chase after objects that you indulge in right from the moment you get up from your bed. If you could enter into the consciousness-abode of Śiva even for a fraction of a (temporal) moment you will yourself instantly know the truth. What then is the use of these colourful presentations of mine?

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Importance of Utpaladeva

– Prof. Raffaele Torella –

On August 20th-21st 2010, an international seminar was held at the Indian Institute of Advanced Study (IIAS), Shimla, on "Utpaladeva, Philosopher of Recognition", organised by Raffaele Torella and Bettina Bāumer, with the participation of scholars from India and Europe. The participants were: R. Torella (Rome), B. Bāumer (Varanasi-Vienna), K.D. Tripathi (Varanasi), G.C. Tripathi (Delhi), D. Cuneo (Cambridge), M.H. Zaffar (Srinagar), A. Wenta (Shimla-Cracow). At the very last moment, other prospective participants were unable to come: N. Rastogi (Lucknow), R. Tripathi (Delhi), I. Ratiī (Leipzig), Y. Kawajiri (Kyoto), L. Mitias (Cairo).

Utpaladeva or Utpalācārya (c. 925-975) is one of the greatest philosophers that India has produced, but he is hardly known in India itself. After Somānanda (c. 900-950) who laid the foundation for the philosophy of Recognition (*Pratyabhijñā darśana*[1]) with his *Śivadṛṣṭi*, Utpaladeva established this school by his philosophical works: *Īśvarapratyabhijñā-kārikā* and *vṛtti*, composed at the same time, and, subsequently, in turn commented upon in a long and complex *vivṛti*, which has come down to us only in fragments; the *Siddhitrayī*, three terse treatises on specific subjects (*Ajaḍapramātṛsiddhi* 'Proof of the Sentient knower, *Sambandhasiddhi* 'Proof of Relation'; *Īśvarasiddhi* 'Proof of the Lord); a *vṛtti* on the *Śivadṛṣṭi*. Besides authoring philosophical works, Utpaladeva was also a mystical poet, as expressed in his splendid hymn collection *Śivastotrāvalī*. The Pratyabhijñā philosophy was continued by Utpaladeva's disciple Lakṣmaṇagupta (of whom nothing has come down to us) and by Lakṣmaṇagupta's disciple, the great Abhinavagupta (c. 975-1025) who composed two extensive commentaries on the Pratyabhijñā, and took it as the theoretical basis for the Trika synthesis in the *Tantrāloka*.

It is high time that the genius of Utpaladeva is re-discovered, and he is given the due place in the history of Indian thought as well as in the intellectual and spiritual dimension of our time.

The Pratyabhijñā provides non-dual Śaivism of Kashmir with a 'philosophy'. A presentation of Pratyabhijñā doctrines involves, first and foremost, giving voice to one of the most original and peculiar components of India's philosophical and religious scenario from mediaeval times down to our own: what is known in the West as 'Tantrism'. It will be necessary to stretch a discreet veil over the incautious remarks of a well-known scholar like George Feurstein.[2]

Tantrism's contribution to philosophy is negligible. Its unicity lies wholly within the

1. On the Pratyabhijñā Darśana chapter in the *Sarvadarśanasamgraha*, see Torella 2011: 212-223.
2. Feuerstein 1974: 176-177. A very similar position is also maintained by Mircea Eliade. For a detailed presentation of Pratyabhijñā philosophy, cf. Torella (1992; 2002: IX-XLV; 2009); Ratiī 2011a.

practical sphere, the *sādhana*. From a philosophical point of view, there is no hiatus between Tantrism and previous traditions. Buddhist Tantrism rests substantially on the foundations of the Mādhyamika school of Mahāyāna, and its Hindu counterpart on those of the cognate Advaita-Vedānta.

In actual fact, Pratyabhijñā, which provides the theoretical bases for all Hindu Tantrism, constitutes one of the highest and most original moments of Indian thought (it has, moreover, very little to do with Vedānta). The principal aim of the Pratyabhijñā philosophers was to allow the Tantric Śaiva sects to emerge from the dimension of restricted circles, often devoted to transgressive practices, and establish themselves in the stratum of social normality, by internalizing, or in any case circumscribing, their own specific differences. Their main addressees were no more the ascetics, but, typically, the householders. As a consequence, the Pratyabhijñā engages in a far-reaching dialogue with Indian philosophy of its time, accepting its modalities and rules. The initial nucleus comprises non-dualistic Śaivite scriptures, the Bhairava-tantras — Bhairava being the terrible form of the god Śiva, in whom cruelty and violence are metaphors for rampant energy, far distant from the unmoving and bloodless deities of Vedānta. Bhairava coincides with the 'I' of every creature. In first addressing the notion of 'I', so much disliked by Brahmanic thought, non-dualist Śivaism and *in primis* Utpaladeva implicitly state the centrality of free movement as against the always lurking reification connected to the notion of *ātman*, the I as substance. As compared to the I– the Supreme Consciousness

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– the flow of the phenomenal world is not a (bad) dream from which one must awake as soon as possible, but the spontaneous manifestation of the Absolute itself. The concept of *māyā*, central to Vedānta, is not eliminated: *māyā* is taken to be the power of the Lord, even his highest power, otherwise known as *svātantryaśakti* 'power of freedom', and *svātantryavāda* 'doctrine of freedom' becomes one of the favourite names for this school.

Utpaladeva inaugurates what was to become a salient feature of the whole Trika in Abhinavagupta's synthesis: namely, the tendency not to constitute a monolithic doctrine and a world of religious experience to oppose *en bloc* everything that does not coincide with it (as in the *ekāntin* 'absolutistic' trends) but to distinguish planes, which are hierarchically ordered but in which the 'higher' does not automatically cancel the 'lower' (as Somānanda had already said, Śiva is everywhere, even in differentiation, pain and hell). This is the perspective of the Paramādvaita 'Supreme Non-Duality', such an elevated viewpoint that it does not fear what is different from itself, is not put in a critical position by it, is not forced to make a choice.

While Somānanda is considered the founder of the Pratyabhijñā, its full-fledged elaboration is due to Utpaladeva and

Although the *Śivadṛṣṭi* was a powerful source of inspiration for Utpaladeva, it is only with the *Íśvarapratyabhijñā-kārikā* that the Pratyabhijñā becomes a very original and elaborate philosophical system.

Abhinavagupta. Somānanda's *Śivadṛṣṭi* is to be considered the first philosophical work of Kaśmirian Śaiva Advaita, its only predecessor being the *Spandakārikā*, in which however the experiential and scriptural approach largely prevails over philosophical elaboration. The *Śivadṛṣṭi* is unanimously recognised as the first work of the Pratyabhijñā school, despite the fact that the word *pratyabhijñā* does not even occur in it (at least in its pregnant meaning). Abhinavagupta at the beginning of his *Vimarśinī* on the *Íśvarapratyabhijñā-kārikā* does not hesitate to say that Utpaladeva's masterwork is in fact only a 'reflect' of the *Śivadṛṣṭi*.[3] This is, of course, not to be taken literally, for, although the *Śivadṛṣṭi* was a powerful source of inspiration for Utpaladeva, it is only with the *Íśvarapratyabhijñā-kārikā* that the Pratyabhijñā becomes a very original and elaborate philosophical system. In the Somānanda-Utpaladeva-(Lakṣmaṇagupta-)Abhinavagupta triad it was the latter who largely overshadowed his predecessors. Among the Pratyabhijñā texts, Abhinavagupta's *Íśvarapratyabhijñā-vimarśinī* became by far the most 'popular' – if I may use this adjective for one of the profoundest and most sophisticated world–views that India has ever produced. The main victim of the success of the *Vimarśinī* was the extraordinarily important *Vivṛti* or *Tīkā* by Utpaladeva, of which only fragments have survived.

The works of Abhinavagupta are well-known, and his *Íśvarapratyabhijñā-vimarśinī* and the *Íśvarapratyabhijñā-vivṛti-vimarśinī* (a commentary on Utpaladeva's *Vivṛti* on his own *Íśvarapratyabhijñā-kārikā and vṛtti*) are generally considered the standard works of the Pratyabhijñā.[4] However, the role of Utpaladeva's *Vivṛti* as the real centre of gravity of Pratyabhijñā philosophy has become more and more evident, since my discovery of a long fragment of the *Vivṛti*, which I have edited and translated in a series of articles (Torella 2007a b c d, 2012). Now that it is possible to look, however partially, into the *Vivṛtti*, we realise that most of Abhinavagupta's ideas are just the development of what Utpaladeva had already expounded there. As a consequence, we are no longer allowed to consider Utpaladeva a mere predecessor of Abhinavagupta, as being the latter the great master of Pratyabhijñā, but we must rather take Utpaladeva, particularly with his *Íśvarapratyabhijñā-vivṛti*, as the real centre of gravity of the system and Abhinavagupta mainly as his brilliant commentator.

Highly interesting is Utpaladeva's philosophical strategy, which the later Pratyabhijñā authors will simply continue. Instead of dispersing Pratyabhijñā's philosophical energies against an in-differentiated multiplicity of opponents, he very lucidly selects one, the most prestigious philosophical and religious tradition of the

3. Vol. I, p. 2 śrīsomānandanāthasya vijñānapratibimbakam.
4. Just to make an example, we can see that when Mādhava describes the Pratyabhijñā-darśana in the aforementioned *Sarvadarśanasamgraha* he presents passages coming only from Abhinava's *Vimarśinī*.

Kashmir of that time. For various reasons (the principal one probably being the will to present the new Pratyabhijñā philosophers as the champions of the entire Śaiva tradition against the main common antagonist), these privileged opponents are the Buddhists, especially those belonging to the so-called logical-epistemological school.[5] While for Somānanda the Buddhists are opponents just like many others, they are given a special status in the work of Utpaladeva, for whom they, admired and attacked in an equally strong way, are so to speak the most intimate enemies. The criticism of their positions is to Utpaladeva of a substantial help in building and refining the Pratyabhijñā philosophy.

The Buddhist epistemologists and Pratyabhijñā start from presuppositions that appear - and are - absolutely irreconcilable: an impersonal world of events on the one hand and, on the other, a world permeated and vivified even in its seemingly most inert crannies by the dynamism of the I (Śiva or Consciousness). Despite this, an undoubted fascination is exerted by the rigour of the Buddhist epistemologists' argumentation and their dauntless critical capacity that uses its sharp and original instruments on the doctrines of the most diverse opponents. The very air of superiority, that may sometimes be glimpsed in their opposition to all others, though it does not fail occasionally to provoke a note of sarcasm in the Śaiva masters, ends up by further enhancing their image. This contributes toward causing them to be adopted by the Pratyabhijñā authors, partly, so to speak, as a touchstone to test the soundness of their theses, and partly as a whetstone to sharpen their dialectic arms.

Buddhist epistemology, in its struggle against realism (particularly of Nyāya, but also of Mīmāmsā and Sāmkhya), is constantly concerned with showing the fundamental importance of the mind in structuring reality, in contrast to those who, with the aim of underlining the independent nature of the external reality confronted by human experience, move in the opposite direction - reducing the creative and formative role of knowledge as far as possible and making it into a mere mirror that records ready-made realities outside itself, resulting in an unending entification even of relations, qualities etc. This reference to the centrality of the mind must have been felt by Utpaladeva to be a strong element of affinity, even though it was destined to have quite divergent developments. After letting the Buddhist philosophers demolish the Nyāya categories, he shows how the Buddhist alternative is in fact equally inadequate. It does overcome Nyāya, but remains as though suspended in mid-air, since it is proved in the Buddhist fragmented and isolated universe to be incapable of accounting for the network and circularity of human experience. The only way to save the Buddhist view from its theoretical failure is to include it in a different field of reference, represented by the omni-pervasive dynamism of a free and 'personal' consciousness that coincides with the Supreme Lord, Śiva. In this way, Utpaladeva achieves the result of both showing the superiority of Pratyabhijñā to Buddhism and warning the Naiyāyikas (among whom the Śaiva faith was most prevalent) not to count

5. The main reference point for Utpaladeva is Dharmakīrti (then Dignāga and Dharmottara). Abhinavagupta gives a prominent place also to Śaṅkaranandana, a very interesting and peculiar post-Utpala thinker (see Bühnemann 1980; Krasser 2001; Eltschinger 2006).

The omnipervasiveness of language is the epistemological version of the omnipervasiveness of Śiva, and at the same time calls for integration into the spiritually dynamic Śaiva universe.

too much on their forces alone, detached from those of the new Śaiva philosophers.

Through this subtle play of a declared basic disagreement with the doctrines of Buddhist philosophers, a limited acceptance and purely instrumental (or thought to be such) use of them, the masters of the Pratyabhijñā end up being somehow drawn into their orbit. The architecture of the Pratyabhijñā feels the effect of this. The very fact that many problems are posed, more or less unwittingly, in Buddhist terms to a certain extent prefigures their development and reduces possible alternatives as regards solutions.

Also very interesting is Utpaladeva's choice of the main ally, the grammarian-philosopher Bhartṛhari, though the latter had been fiercely attacked precisely by Utpaladeva's guru Somānanda (cf. Torella 2009). Such a change of attitude, which in a broader sense is also a paradigm change proper, does invest the problematic aspects of the talking distance from one's own guru, and, at the same time, shows how the choice of the opponents and allies may be the outcome of a definite plan rather than a fact of mere liking or disliking some world view. In order to undermine the discontinuous universe of the Buddhists, Utpaladeva decides to avail himself precisely of Bhartāhari's doctrine, the language-imbued nature of knowledge, which is meant to demolish Buddhism's main foundation stone, i.e. the unsurpassable gulf between the moment of sensation and that of conceptual elaboration, representing, as it were, the very archetype of the Buddhist segmented reality.

As far as the metaphysical background is concerned, there is nothing essentially new in this doctrine – the scriptural *sarvaśaktivilolatā* 'effervescence of all powers (in any reality)' of the *Śivadṛṣṭi* (I.11b) implicitly already contained it. But what Utpaladeva wanted to resort to was not scriptural authority but an argument belonging to the shared philosophical debate. Thus, the omnipervasiveness of language is the epistemological version of the omnipervasiveness of Śiva, and at the same time calls for integration into the spiritually dynamic Śaiva universe.

Thus, some of the most famous, and crucial, verses of the *Íśvarapratyabhijñākārikā* originate.

"The essential nature of light is reflective awareness; otherwise light, though 'coloured' by objects, would be similar to an insentient reality, such as the crystal and so on." (I.V.11; cf. Torella 2002: 118). "Consciousness has as its essential nature reflective awareness; it is the supreme Word that arises freely. It is freedom in the absolute sense, the sovereignty of the supreme Self" (I.V.13; cf. Torella 2002: 120).

"Even at the moment of direct perception there is a reflective awareness. How otherwise could one account for such actions as running and so on, if they were thought of as being devoid of determinate awareness?" (I.V.19; cf. Torella 2002: 125).

Unlike what occurs here and there in

Somānanda's *Śivadṛṣṭi*, in the *Īśvarapratyabhijñākārikā* any emotional colouring is banished. This does not mean that Utpaladeva was solely a philosopher: the extraordinary intensity of his hymns, which were later to be collected in the *Śivastotrāvalī* and are still recited daily by the Brahmins of Kashmir, proves it.

The Shimla seminar has duly emphasised the universalistic approach of the Pratyabhijñā philosophy: the Śaiva Āgama is just the culmination peak of the universal Āgama, which, unlike the Veda, is not separated from mankind by an unsurpassable gulf, but inhabits in the very heart of any creature. The idea of the universality of revelation as the interplay of four closely related concepts *prasiddhi-āgama-pratibhā-śabdana* is developed by Abhinavagupta in the *Tantrāloka*, *Tantrasāra* and *Īśvarapratyabhijñā-vivṛtti-vimarśinī* (cf. Torella forthcoming). But once again this may be considered merely the development of what Utpaladeva says in his *Vivṛtti*, while commenting upon two *ślokas* (we might even surmise Utpaladeva's authorship of them). It is worthwhile to delve at some length on this important, if comparatively less studied, aspect of Utpala's thought.

prasiddhir āgamo loke yuktimān athavetaraḥ/
vidyāyām apy avidyāyām pramāṇam avigānataḥ//
prasiddhir avigītā hi satyā vāg aiśvarī matā/
tayā yatra yadā siddham yat tad grāhyam aśaṅkitaiḥ //

Prasiddhi is what we commonly call '*āgama*', which may be either congruent with reason or not; it is a source of valid knowledge in the domain both of *vidyā* and *avidyā*, provided that it is not contradicted. For the non-contradicted *prasiddhi* is to be considered the true Voice of the Lord. What is established by virtue of this Voice, within a certain spatial/temporal condition, is to be accepted by those who are trustful.[6]

In order to express such a concept, Utpaladeva needed a broader term than *pratibhā* and less connoted than *pratibhā* by typically 'mysterious' overtones: *prasiddhi*, perhaps also because it furnished the occasion for critically addressing the Mīmāmsā, was indeed the ideal candidate. A continuous line runs from the individually oriented *prasiddhis* which are at work in the everyday experience of living beings and the progressively higher *prasiddhis*, which give shape to the various world views, that is, the various Āgamas – from the Veda to the Bauddha, the Pañcarātra, the Śaiva culminating in the all-encompassing *eka āgama* (TĀ XXXV.24a, 30a, 35a, 37a). *Prasiddhi* (in Abhinava's elaboration, based on the *Vivṛtti*) is the paradox of something both coming from outside (*ā-gama*) and abiding in the depths of men's inferiority. It is a content of our individuality for which we are not responsible, since it is already present in the new-born creature. It is not a fixed content, but a varying one, due to its interaction with the

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6. For an assessing of the correct text of the two Ślokas and elaborate explanation of their import, see Torella forthcoming.

other factors of individuality. In a sense, then, *prasiddhi* is not even a content, being instead more like in its essence to a 'container'. At the same time, rather than belonging to the 'cognition' side it belongs to the 'action' side; it is the object of belief and the belief itself. Again, it is not bound to remain an inner belief, but enacts specific practical behaviours (*Tantrāloka* XXXV.15cd *lokān vyavahārayet*). In the background lies the common Indian awareness that cognition alone is insufficient to set humans in motion. *Prasiddhi* is belief in something, adhesion to something; its most recurrent qualifications are *dṛḍha* 'firm', *nirūḍha* 'deeply rooted'. However, this 'firmness' does not derive from a conscious effort, but is innate, spontaneous, just as spontaneous as the insightful intuition (*pratibhā*) that plays such a great part in driving most of our actions. However, even this spontaneity does not belong to the creature individually, but to its shared background. Such a 'background' of the creature is its being ultimately rooted in universal consciousness, Śiva. This active divine presence is what may also be called *āgama*, and has the form of the innate language principle which imbues all cognitions and actions. It is the divine Voice (*vāc*) of the Lord that speaks in living beings.

From Utpaladeva-Abhinavagupta's conception of *āgama*, any parochial bias is banned as it comprises all the existing *āgamas*, from the Vaiṣṇava to the Buddhist (the Śaiva included). The immensely distant and undecipherable *āgama* of Mīmāmsā, the Veda, leaves here the place to the internal and variegated *āgamas* of the Śaivas. Along with *advaitācāra* 'non-dual behaviour', such a far-reaching universalistic approach to revelation constitutes the most insidious attack by Śaiva tantrism to Brahmanical hegemony.

The work of Utpaladeva can be viewed as the very icon of the integration of the rational and emotional sides of man: his extremely sophisticated philosophical arguments are to be viewed side by side with his passionate mystical poetry.

The work of Utpaladeva can be viewed as the very icon of the integration of the rational and emotional sides of man: his extremely sophisticated philosophical arguments are to be viewed side by side with his passionate mystical poetry. His philosophy is characterised by this unique blend of epistemology, metaphysics, religious experience, linguistic philosophy and aesthetic speculation. Precisely to Utpaladeva do we owe the entrance of aesthetics into philosophical-religious speculation. His concept of *camatkāra* 'wondrous enjoyment' marks a higher level of experience, which leaves the reality and beauty of the manifested world intact, but at same time projects it into a totality whose centre is Supreme Consciousness. This will be later developed by Abhinavagupta into a full-fledged aesthetic system, destined to become the main stream of aesthetical speculation of pre-modern India as a whole.

Lastly, Utpala's work is a most conspicuous example of an essential feature of Indian philosophy as a whole, which, however, has hardly been duly highlighted: ceaseless interchange among the different schools, lively confrontation with the opposite theories, tireless capacity of self-reshaping accordingly.

□□

Nature of Caitanya as Prakāśa and Vimarśa in Kashmir Śaivism

– Prof. Debabrata Sensharma –

The Sanskrit term *caitanya* is an abstract noun derived from the word *cetana* meaning the sentient one who is characterized by self-awareness. The English word consciousness is derived from the Latin word *conscire* "to know" and it also denotes "lithe state of being conscious or aware". The Sanskrit term *caitanya* however is used the philosophical texts of different schools of Indian Philosophical thought to connote the Reality which is self-conscious or self-aware. Before we discuss the nature of *Caitanya* described in the texts of Trika Śaivism. Let us take a birds' eye view of different conceptions of *caitanya* projected by some representative schools of Indian philosophical thought for better appraisal of the Trika Śaiva Views about *caitanya*.

We begin our survey with the materialist *Cārāvakas* who conceive *caitanva* as an adventitious attribute (*āgantuka guṇa*) produced in the conglomeration of four gross physical elements (*mahābhūtas*), namely *vāyu* (air), *tejas* (fire), *jala* (water) and *prithvī* (earth) at the time of embodiment of beings – men, birds animals etc in the world when they are born and it i.e. the attribute *caitanya* produced in the conglomeration of physical elements called physical body, disappears when these gross elements disintegrate at the time of their death.

The Nyāya– Vaiśeṣika philosophers, whose metaphysical thought projections are marked by realism, also describe *caitanya* or sentience to be an adventitious attribute (*āgantuka guṇa*) produced in a different way. Taking a step forward, they, however, hold that it is produced in the substance (*dravya*) called *ātman* or self, when it comes in contact with the objects of knowledge resulting in their cognition by men. The Nyāya Vaiśeṣika school admits nine kind of substances (*dravya*) out of which *ātman* or self is one eternally existent substance (*nitya dravya*). Sentience or *caitanya* (*cetanatā*) thus is only an attribute produced temporarily in the self (*ātman*) during the time it comes in contact with objects of knowledge. *Caitanya* thus, according to Nyāya Vaiśeṣika, is only of the nature of awareness of the objects of knowledge.

The dualist (*dvaita*) school of Sāṁkhya–Yoga takes a step forward in conceiving *caitanya* as an independently existent Reality, technically called *Puruṣa*. As a matter of fact the dualist Sāmkhya -Yoga School admits the existence of two independently existent realities side by side named *Puruṣa* and *Prakṛti*, the former representing the principle of *caitanya* and the latter the principle of insentient matter (*jaḍa tattva*). *Caitanya* conceptualized as *Puruṣa* is said to be of the nature of consciousness – light (*cit prakāśa*) that always shines and reveals himself as self-effulgent light (*svayam prakāśa jyoti*). The *Prakṛti* symbolizing the principle of insentient matter is admitted as another independently existent reality that is held responsible for the manifestation of gross world, comprised of twenty – three *tattvas* constituting the cosmos,

the physical bodies of the embodied being etc. *Prakṛti* is said to be always undergoing homogenous and heterogeneous evolution (*sadṛśa pariṇāma* and *visadṛśa pariṇāma*), the latter for providing *puruṣas*, self–conscious beings with physical bodies, instruments of cognition in) the physical bodies and the objects of knowledge etc. thereby serving the purpose of enjoyment by *puruṣas* (*bhoga*), thereafter liberating them (*apavarga*) by producing the discriminatory wisdom in their intellect (*vivekajñāna*). Though *puruṣas* being of the nature of consciousness–light (*cit prakāśa*) are conceived as passive seers (*draṣṭā*), they manifest themselves as enjoyer (*bhoktā*) and agent (*kartā*) only after they become associated with the *Prakṛti* during the manifestation of the world. It may be pointed out here that it is first time in the history of Indian philosophy that *caitanya* has been described as the reality in the form of *Puruṣa* that exists eternally side by side with *Prakṛti*, the principle of matter.

The *Yogācāra* and the *Mādhyamika* Buddhists, two non-dualist (*advaita*) schools of Mahāyāna Buddhism, admit *caitanya* as the Ultimate Reality, one without a second, but they describe its nature differently. The *Yogācāra* Buddhists conceive the nature of *caitanya* as the eternally "flowing stream of consciousness (*vijñāna-santāna*) which "appears" in the world manifestation taking the form of subjects (*jñātā*) and objects (*viṣaya*) of knowledge. The Mādhyamika Buddhists describe the nature of *caitanya*, the Ultimate Reality as *śūnya* i.e. the reality that can neither be described in positive (*bhāvarūpa*) nor in negative terms (*abhāvarūpa*). The term *śūnya* used by the Mādhyamika Buddhists for denoting the Ultimate Reality should not be taken to mean vacuity (*abhāva*) but as the reality incapable of being described by finite mind in positive term or negative term .

All orthodox (*āstika*) schools of Indian philosophical thought are traditionally said to owe their origin to *Śruti* (revealed scriptures) of which the Upaniṣads constitute the most important component. The spiritual experiences of the Vedic seers (*riṣis*) and Upanisadic sages (*munis*) are collected in *Sruti*. Some Upaniṣadis describe *caitanya* as of the nature of light (*jyotiṣām jyoti*) which is experienced by the Yogins intuitively after they succeed in closing the pathways of their sense faculties opening normally on the side of external world, through practice of Yoga (*parānca khāni vyatrinat svayambhaḥ* etc. Kathopaniṣad III, 1). Only then the spiritual practitioners succeed in looking within them when they obtain a glimpse of their consciousness–self, in the form of illumination (*prakāśa*). The *Muṇḍakopaniṣad* says - "He i.e. the self whom the sinless devotees behold in the midst of their bodies is verily the self who is of the nature of while light (*antahśarīre jyotirmayo hi sūbhro, yam paśyanti yatayaḥ kṣīnadosāḥ* II (II, 1, 5). The *Śvetāśvatara Upanisad* says - "I know that perfect infinite *puruṣa* (*mahāntam puruṣam*) – *puruṣa* representing self -- who is like the resplendent sun existing beyond darkness (*vedahāmetam puruṣam mahātam ādityavarṇam, tamasah paras tāt* (III, 8). These statements from Upaniṣads describing *caitanya* as Illumination or light is corroborated by the spiritual experience that Sri Ramakrishna Paramahansa had when he forced the Mother Goddess Bhavatārinī Kālī he used to worship daily at Dhakshineswar Kālī Temple, to give him her *darshan* in person. His wonderful experience is described in the book entitled *Ramakrishna and His Disciples* by Christopher Isherwood who has reproduced the words of Sri Ramakrishna describing that event i.e *darshan* of the Mother". Sri Ramakrishna said "I had marvelous vision of the Mother. What then I saw in the beginning was infinite shoreless sea of light – sea made of consciousness–light. In whatever direction I looked, I saw shinning waves of light coming one after another towards me. This made me sink down into the unknown (unfathomable) depth (sea of light" .... "I had the vision of

particles of light like swarm of fireflies. Sometimes I saw masses of light covering everything on all sides like mist. At other times I saw everything pervaded by bright waves of like molten silver ... so on.

All schools of Vedānta emanating from the Upaniṣadas and drawing their inspiration of the spiritual experiences of the seers and sages, describe *caitanya* as the Ultimate Reality. The Advaita Vedāntins describe *caitanya* as Brahman, pervading all that appears as world – manifestation and also as permeating in everything that is perceived as constituting the universe, in which form it is named as *ātman* by them. At the same time, they conceive *caitanya* as the reality that transcends all and is beyond all, and in that form it is called Brahman by them. It may be mentioned here that this description of *caitanya* vis-a-vis world manifestation is the secondary definition (*taṭastha lakṣana*) valid only so long as the appearance of world manifestation persists. *Caitanya's* nature also has been described as *sat* (pure being) *cit* (pure consciousness light) and *ānanda* (pure bliss). This is the primary description (*svarūpa lakṣana*) of Ultimate Reality, *caitanya*. Believing in the truth of the dictum to define is to limit, the Śānkara Vedāntins interpret the *svarūpa lakṣana* of *caitanya* as *sat*, *cit* and *ānanda* in negative terms. According to them, *caitanya* or Brahman is described as *sat* (pure existence) because its existence can never be negated, it is described as *cit* because its self-effulgent light cannot be extinguished, it is of the nature of bliss because misery can never touch it.

Against this background of the evolution of the concept of *caitanya* conceived by different schools of Indian philosophical thought presented here in a kind of hierarchical order, let us focus our attention on the Advaita Śaiva view of the nature of *caitanya* which, resolves many doubts ,and to my mind, answers many questions arising in our minds about its nature and on its relation with the world phenomena that is regarded is real by them.

Adopting an altogether different paradigm for their description of the nature of *caitanya* as compared to that of other schools of Indian philosophical thought, Kashmir Śaivites describe *caitanya* as being of the nature of *prakāśa*, representing the illumination that always shines as the self-effulgent light (*sphurat prakāśa*) and *vimarśa* symbolizing that unique power (*śakti*) innate in the *caitanya* which enables it to reveal itself to itself in the absence of any second. *Prakāśa* and *vimarśa*, pure illumination and *śakti* innate in it for self revelation, constitute the twin aspects of the nature of *caitanya*. They exist in separately fused together (*yuganaddha*), constituting the Supreme Reality's integral nature (*akhaṇḍa svarūpa*) as it were. It is for this reason that Advaita Śaiva texts describe the Supreme Reality as *prakāśa-vimarśa-maya*. *Prakāśa* represents *caitanya* in static form which is given the name *Śiva*, while the power of self-revelation innate it is called *Vimarśa-śakti*, symbolizing the ever-pulsating (*spandita*) dynamic nature of *caitanya* which is given the name *śakti*. Kashmir Saivites regard the Supreme Reality as representing the perfect equilibrium of the two i.e. the static or Śiva and the dynamic i.e. *Śakti*, it (the Supreme Reality) is therefore named as *Parama Śiva*.

One might ask why Kashmir Śaivites describe the Supreme Reality in two different ways, namely as *caitanya* and *paramaśiva*, this can be answered this way. The conceptualization of the Supreme Reality *caitanya* as abstract metaphysical concept might appear as palatable to philosophers who love to philosophise metaphysical concepts but conceptualization of the Supreme Reality in corporal form as *Parama Śiva* appeals to *sādhakas* (spiritual aspirants) because He serves as the source of inspiration to them. It may be mentioned here that *sādhanā* (spiritual practices) constitutes the focal in the metaphysical thought–projections of Kashmir

Śaivism. They therefore describe the Ultimate Reality as *Parama Śiva*. It may mentioned here that Advaita Śaivites do not use the term *Parama Śiva* to signify a particular form of theistic deity but to denote metaphysical reality, the Supreme Reality occupying the highest position in the hierarchy of *tattvas* in world creation. Nothing exists beyond him, hence He is called *anuttara*.

Opponents like the pluralist *Naiyiyākas* might urge that the very description of *caitanya* as fusion of *prakāśa* and *vimarśa* implies the existence of two components, mutually opposite in nature but held together within *caitanya* by some kind of relationship. One possible relationship could be that of possessor and possessed – *prakāśa* being the possessor and *vimarśa śakti* innate in *prakāśa* as possessed. The Kashmir Śaivites point out that this conclusion by the *Naiyāyikas* is erroneous and logically unwarranted. They argue that we sometimes talk about *Śakti*, and *prakāśa*, the self-reffulgent light, as the substratum of *śakti*, as if they were two distinct entities, on the basis of our "distorted" perception of the objects of knowledge on the mundane level. Our intellect is a limited instrument for cognition, it generally grasps its object part by part through analytic process. Normally, it is incapable looking at an object of knowledge with an integral vision (*akhaṇḍa dṛṣṭi*). The Advaita Śaivites stress on the need for developing integral vision in order to obtain the knowledge of the totality of objects of cognition. They *cite* the example of fire (*agni*) and the power of burning (*dāhikā śakti*) which are not two independent entities cognized by us separately. The Advaita Śaivites point out that when we mention fire and its power of burning, we do it to point out its distinction from other powers of fire, namely that of cooking, or providing light etc. As a matter of fact, fire and its power of burning cannot be isolated. The Advaita Śaivites therefore always insist on our developing "integral vision" to know the (*akhaṇḍa dṛṣṭi*) real nature of the objects of knowledge.

The Advaita Śaivites add a new dimension to the concept of *caitanya* holding it to be of the nature of self-effulgent illumination as well as of the nature of "being" or existence (*sat*). The schools of Sāṁkhya Yoga, Advaita Vedanta and the like, all delineate *caitanya* as pure existence (sat) in order to emphasise its immutable character. The Advaita Śaivites explain the "being" nature of *caitanya* somewhat differently, holding the illumination (*prakāśa*) as equivalent to existence (*sat*) only. For example, according to the Advaita Śaivites, all "existent things" (*sat*) are of the nature of illumination (*prakāśa*) because they are either self-revealed (*prakāśita*) or capable of being revealed (*prakāśya*). In other words, the "being" nature is coeval with self revelatory character, either independently as is in the case of *ātman* or *caitanya* or with the help of the light of *caitanya*. All sentient subjects (*pramātā*) are self-conscious or self revealed, while all insentient objects of knowledge (*prameya*) are capable of being revealed (*prakāśya*). The world manifestation comprises of only these two categories of things, both of the nature of *caitanya*. The characteristic of *prakāśa* is the common denominator of all existent things in the world, sentient subjects as well as sentient objects.

As a matter of fact, the Advaita Śaivite interpretation of illumination (*prakāśa*) nature of *caitanya* as synonym of "being" present in all existent things simplifies the task of integrating insentient material creation with sentient beings, as both are existent and real as well as partaking in the *prakāśa* nature of *caitanya*.

Utpaladeva in his *Ajaḍa Pramātṛsiddhi* points out that the two components of world manifestation – the sentient subject and insentient objects, are identical in essence, as both of them are of the nature of *caitanya* i.e. *prakāśa* and *vimarśa*. They are cognized by us as opposite in form because while both these aspects of *caitanya*, *prakāśa* and *vimarśa* are

manifest in sentient subjects, making them self–conscious or self–aware, only the *prakāśa* aspect of *caitanya* is manifest in insentient things or material objects, the *vimarśa* aspect lies latent in them (*antarlīna*). Insentient objects therefore need the light of *caitanya* for their revelation within the intellect of percipient subjects (*pramātā*).

We come across description of yogis in *Purāṇic* literature possessing super-normal powers of making the inert material objects come alive. The classic example of this is that of Ahalyā who was transformed into stone image following the utterance of curse by sage *Durvāsā*. She was restored to the original state of sentient being by Lord Rama by touching her. This can be explained on the basis of the above theory about the nature of sentient subjects and insentient material objects. The yogin can "arouse" the *vimarśa śakti* lying latent in the insentient material object by using their yogic powers, thereby transforming them from insentient to sentient.

We have stated that all sentient subjects are always self–conscious and self-aware on account of their having both *prakāśa* and *vimarśa* in manifest form in them. It is on account of this, the Advaita Śaivites use the term *saṁvid*, which means self-aware consciousness.

Kashmir Śaivism throws light on another dimension of their conceptualization of *caitanya* as *prakāśa* (pure illumination) and *vimarśa* (the power of revelation) innate in it. According to them, every embodied human being has two kinds of self.-experience, one as *ahamkāra* (ego experience) during his existence on the mundane level, and the other as pure I-experience (*aham bodha*) that he has on his entering into the spiritual domain as a result of the performance of *sādhanā*. When the, embodied human beings exist on the mundane level, they have the self-experience as ego (*ahamkāra*) which arises from their identification of the experience of self with not-self (*anātmā*) represented by physical body or any of its constituent elements. Its nature has therefore been described in Kashmir Śaiva texts as *anātmani ātmabodha* (experience of self in . not-self). It is exemplified by such statements made by them as "I am fat, I am thin, I am going, I am eating etc." The ego-experience in embodied human beings is temporary (*anitya*) as it arises in their intellect following their embodiment on the worldly plane and it terminates in them with their physical death. The I-experience (*aham bodha*), on the other hand is said to be of the nature of the experience of self in the real self (*ātmani ātmabodha*) and it exists eternally in the intellect of all embodied human beings. The human beings are not normally aware of it on account of its remaining covered up in them by two defilements — *āṇava* which arises from the *caitanya* assuming self–contraction (*sañkoca*) and *māyīya which* envelops their intellect and makes them forget their real nature, When these defilements viz *āṇava* and *māyiya*, get annihilated bv the descent of divine grace on the *sādhakas* – human beings in embodied form and by personal efforts in the form of *sādhanā*, the pure I-experience is aroused in them resulting their having pure I-experience. This I-experience is eternal and mutual (*svābhāvika*) in them. It leads them to having many kinds of spiritual experiences, all indicative of their real divine nature (*svarūpa*). Utpala Deva in his *Ajaḍa Pramātṛsidhi* has explained the nature of this pure I-experience in *sādhaka* yogins in terms of *prakāśa–vimarśa* nature of *caitanya*. He says that when the power of illumination (*vimarśa śakti*) remains focused on the illumination nature of *caitanya* (*prakāśa*), it results in the revelation of the experience of pure "I". This happens in the self-experience of the *sādhakas* because there is absence of anything else other than the *caitanya*, as the object of revelation. As a matter of fact the power of illumination innate in *prakāśa* nature of *caītanya* then reveals itself only in the absence of any object other then the subject. ❑❑

श्री कुलार्णव तन्त्र

(प्रथम उल्लास)

(आगम परंपरा के अंगभूत कौल संप्रदाय में कुलार्णव तंत्र का विशेष महत्व है। कश्मीरी त्रिक मत के परमाचार्य स्वामी राम और ईश्वरस्वरूप स्वामी लक्ष्मण जू इस विशिष्ट आगम ग्रंथ के प्रथम और नवमें उल्लास के अध्ययन पर विशेष बल दिया करते थे। प्रस्तुत अंक से हम इन दो उल्लासों का मूल पाठ तथा हिन्दी अनुवाद स्वामी जी द्वारा किए गए संशोधन सहित धारावाहिक रूप में अपने पाठकों के आध्यात्मिक लाभ के लिए दे रहे है।)

कथयन्त्युन्मनीभावं स्वयं नानुभवन्ति च।
अहंकाररताः केचिदुपदेशादिवर्जिताः ।।93।।

93. स्वयं तो (ईश्वर का) कुछ भी अनुभव नहीं होता पर उन्मनी भाव–अवस्था (योगियों की दशा विशेष) की व्याख्या करते हैं। इसी प्रकार गुरु के संप्रदाय से रहित बन कर कई अहंकारी जन संसार में पाये जाते हैं।

पठन्ति वेदशास्त्राणि विवदन्ति परस्परम्।
न जानन्ति परं तत्त्वं दर्व्वी पाकरसं यथा ।।94।।

94. (कई संसारी लोग) ऐसे तो वेदों तथा शास्त्रों को पढ़ाते रहते हैं और आपस में विवाद भी करते हैं, पर यह सभी कुछ करके भी परमधाम के स्थान को नहीं जान पाते। जैसे कड़छी सभी सब्जियों को बनाते समय उसी में रहती है पर उन व्यन्जनों (पदार्थों) के रस–ज्ञान को नहीं जानती।

शिरो वहति पुष्पाणि गंधं जिघ्रति नारिका।
पठन्ति वेदशास्त्राणि दुर्लभो भाववेदकः ।।95।।

95. जैसे सिर पर फूलों को चढ़ाते हैं पर उनकी सुगन्ध तो नासिका (नाक) में जानी जाती है – इसी भान्ति लोग वेदों तथा शास्त्रों को पढ़ते रहते हैं पर शास्त्रों के अर्थ को जानने वाला कोई विरला ही होता है।

तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रोषु मुह्यति।
गोपः कुक्षिगतं छागं कूपे पश्यति दुर्मतिः ।।96।।

96. अपने हृदय में ठहरे हुए परमेश्वर के स्वरूप को न जान कर मूर्ख मनुष्य उस प्रभु को शास्त्रों में ढूंढने जाते हैं। जैसे कोई मूर्ख ग्वाला अपनी गोद में बैठी हुई बकरी को, गोद में न देखकर कुएं में देख करके मोहित होता है।

संसारमोहनाशाय शब्दबोधा नहि क्षमः।
न निवर्तेे तिमिरं कदाचिद्दीपवार्तया ।।97।।

97. संसार रूपी मोह को नष्ट करते में शब्द बोध अर्थात् समर्थ नहीं हो सकता। क्या भला दीपक की वार्ता करने से कभी अन्धकार भी नष्ट हो सकता है।

प्रज्ञाहीनस्य पठनं अन्धस्य दर्पणं यथा।
देवि प्रज्ञावतः शास्त्रं तत्त्वज्ञानस्य साधनम् ।।98।।

98. हे देवी ! ज्ञान–हीन को शास्त्रों को पढ़ना उसी प्रकार व्यर्थ है, जिस प्रकार अंधे को दर्पण (शीशा) दिखाना निष्फल है। पर विवेकी पुरुष को तो शास्त्रों को पढ़ना ही परमेश्वर के जानने का परम साधन बनता है।

अग्रतः पृष्ठतः केचित् पार्श्वयोरपि केचन।
तत्त्वमीदृक्ताहृक् इति विवदन्ति परस्परम्।।99।।

सद्विद्यादानशौर्याद्यैर्गुणैर्विख्यातमानवाः।
ईदृशास्तादृशाश्चेति ते दूरस्थः कथ्यते जनः
।।100।। (युग्लकम्)

99–100. परमेश्वर का स्वरूप ऐसा है और वैसा है, इस प्रकार कई लोग आगे से, कई पीछे से और कई लोग दाईं बाईं ओर से परस्पर विवाद करते रहते हैं।

वे सद्विद्या (परमेश्वर के यथार्थ स्वरूप को जानने के बिना) का दान करने में वीरता आदि गुणों से विख्यात (प्रसिद्ध) हों, पर केवल शास्त्रों के बल पर ही, ईश्वर ऐसा है और वैसा है, ऐसे व्याख्यान झाड़ने से ही वे पारंगत नहीं हो सकते। बुद्धिमान् जन उनको यथार्थता से बहुत दूर समझते हैं।

प्रत्यक्षग्रहणं नास्ति वार्तया ग्रहणं प्रिये।
एवं ये शास्त्रसम्मूढास्ते दूरस्था न संशयः ।।101।

101. हे पार्वती ! प्रत्यक्ष तो प्रभु हो नहीं समझते हैं। वार्त्ता अर्थात् शास्त्रों द्वारा उसे समझाना चाहते हैं। इस प्रकार जो लोग शास्त्रों में ही मूढ़ बने हुए हैं, वे अवश्य ही

प्रभु से बहुत दूर हैं।

इदं ज्ञानमिदं ज्ञेयं सर्वतः श्रोतुमिच्छति।
देवि ! वर्षसहस्रयुः शास्त्रान्तं नैवगच्छति ।।102।

102. ज्ञान क्या है और ज्ञेय (पदार्थ) क्या है ? यदि मनुष्य इस का अर्थ सुनना चाहे तो हे देवी ! हजार वर्ष आयु होते हुए भी शास्त्रों की अन्तिम सीमा (हद) तक नहीं पहुंच सकता।

वेदाद्यनेकशास्त्राणि ह्यल्पायुः विघ्नकोटयः।
तस्मात्सारं विजानीयात्क्षीरं हंस इवाम्भसः।।103।

103. इधर तो वेद आदि अनेक शास्त्र हैं और उधर मनुष्य की आयु बहुत ही थोड़ी है। उस आयु में भी करोड़ों विघन आते हैं। अतः जैसे हंस, मिले हुए दूध और पानी में से दूध हो निकाल लेता है इसी तरह सार बनी हुए (आत्म रूप) वस्तु को ही समझने का प्रयत्न करना चाहिए।

अभ्यस्य वेदशास्त्राणि तत्त्वं ज्ञात्वार्थ बुद्धिमान्।
पलालमिव धान्यार्थी सर्वशास्त्राणि सन्त्यजेत्।।104।।

104. बुद्धिमान को चाहिए कि संपूर्ण शास्त्र का अभ्यास करके उसमें से पारमार्थिक स्वरूप समझकर फिर उसी भांति सभी शास्त्रों को तिलांजलि (छोड़) दे। जिस तरह धान्य की रक्षा के लिए उसके घास की रक्षा की जाती है। जब धान्य पक जाता है तो धान्य को सुरक्षित रखकर घास को छोड़ देते हैं।

यथामृतेन तृप्तस्य नाहारेण प्रयोजनम्।
तत्त्वज्ञस्य तथा देवि! न शास्त्रेण प्रयोजनम् ।105।

105. हे देवी ! जैसे अमृत के पीने से तृप्त बने हुए पुरुष को भोजन करने से कोई भी प्रयोजन (मतलब) नहीं रहता, उसी तरह परमेश्वर को स्वरूप अच्छी तरह समझने के पश्चात् शास्त्रों के पढ़ने पढ़ाने को प्रयोजन नहीं रहता है।

न वेदाध्ययनान्मुक्तिने शास्त्रपठनादपि।
ज्ञानादेव हि कैवल्यं नान्यथा वीरवन्दिते ।।106।।

106. हे वीरों द्वारा वन्दना की गई देवी ! न वेदों के पढ़ने से मुक्ति प्राप्त होती है और न शास्त्रों के पढ़ने से। मुक्ति तो केवल आत्मज्ञान से ही हो सकती है अन्य किसी से नहीं।

नाश्रमाः कारणं मुक्तेर्दर्शनानि न कारणम्।
तथैव सर्वशास्त्राणि ज्ञानमेव हि कारणम् ।।107।

107. न आश्रमों (ब्रह्मयर्च आदि) का पालन करना, न षड़दर्शनों का पढ़ना और इसी भांति अन्य शास्त्रों का पढ़ना भी मुक्ति का करण नहीं हो सकता है। मुक्ति का कारण तो केवल ज्ञान—मात्र ही है।

मुक्तिदा गुरुवागेका विद्याः सर्वा विड़म्बकाः।
काष्ठभारसहस्रेषू ह्येकं संजीवनं परम।।108।।

108. केवल एक गुरु—वाणी मोक्ष दिला सकती है शेष अन्य सभी विद्याएं ढोंग हैं। जैसे हजारों लकड़ियों के ढेर में से केवल एक संजीवनी की लकड़ी की अमूल्य वस्तु होती है।

अद्वैतन्तु शिवेनोक्तं क्रियायासविवर्जितम्।
गुरुवक्त्रेण लभ्येत नान्यथागमकोटिभिः।।109।।

109. प्रभु महोदव जी ने जो अद्वैत स्वरूप, सभी बाहर और भीतर से रहित, अर्थात् निराकार रूप वर्णन किया है उस प्रभु के स्वरूप को गुरु—मुख से ही समझना चाहिए। करोड़ों शास्त्रों के संभार (ढेर) को पढ़कर नहीं।

आगमोत्थ विवेकोत्थं द्विधा ज्ञानं प्रचक्षते।
शब्दब्रह्मागममयं परं ब्रह्म विवेकजम्।।110।।

110. ज्ञान दो प्रकार का है — शास्त्रों द्वारा उत्पन्न और आत्म—विवेक से उत्पन्न बना हुआ। शास्त्रों का ज्ञान 'ब्रह्म संबंधि' कहलाता है और विवेक से उत्पन्न ज्ञान 'परब्रह्म ज्ञान' कहलाता है।

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे।
परं तत्त्वं न जानन्ति द्वैताद्वैतविवर्जितम्।।111।।

111. कई तो परमपद का वर्णन द्वैत रूप से ही करते हैं। कई अद्वैतरूप ही बताते हैं। किंतु इन दोनों से परे जो 'समस्वरूप' है उसे कोई नहीं जानता।

द्वे पदे बन्धमोक्षाय ममेति न ममेति च।
ममेति बाध्यते जन्तुर्नममेति विमुच्यते।।112।।

112. 'मेरा है और मेरा नहीं है' ये दो ही पद संसार तथा मोक्ष को देते हैं। 'मेरा' कहने से जीव संसार में फंस जाता है और 'मेरा नहीं है' इससे मुक्त होता है।

तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये।
आयासायापरं कर्म विद्यान्या शिल्पनै पुणम्।।113।।

113. कर्म वह करना चाहिए जिससे संसार में न फंसे। विद्या वहीं है जिससे मोक्ष की प्राप्ति हो। इन दोनों से अन्य (दूसरा) कर्म केवल कष्ट को देने वाले हैं तथा दूसरी सब विद्यायें शिल्य—मात्र (सिर्फ हुनर) ही हैं।

यावत् कामादि दीप्येत यावत्संसार वासना।
यावदिन्द्रियचापल्यं तावत्तत्त्वकथा कुतः।।114।।

114. जब तक मनुष्य में 'कामवासना' है। जब तक संसार में अन्य (व्यवहार की) वासनायें हैं और जब तक इन्द्रियों की चंचलता बनी रहती है तब तक स्वरूप–प्राप्ति की वार्त्ता ही कहां हो सकती है।

यावत् प्रयत्ने वेगोऽस्ति यावत्संकल्पकल्पनः।
यावन्न मनसः स्थैर्यं तावत्तत्त्वकथा कुतः।।115।।

115. जब तक संसारिक विषयों में प्रयत्न तथा वेग (अर्थात् उद्योग) बना रहता है, जब तक संकल्प–विकल्प विद्यमान् है और जब तक मन एकाग्र वृत्ति में नहीं ठहरता तब तक स्वरूप लाभ की वार्त्ता कहां की जा सकती है।

यावद्देहाभिमाश्च ममता यावदेव हि।
यावन्नगुरुकारुण्यं तावत्तत्त्वकथा कुतः।।116।।

116. जब तक देहाभिमान बना रहता है, जब तक ममता दिखाई देती है और जब तक गुरु की कृपा नहीं होती तब तक आत्म–प्राप्ति की कथा कैसे की जा सकती है।

तावत्तपो व्रतं तीर्थं जपहोमार्चनादिकम्।
वेदशास्त्रागमकथा यावात्तत्त्वं न विन्दते।।117।।

117. तभी तक मनुष्यों को तपस्या, व्रत रखना, तीर्थ यात्रा, जप हवन, पूजा, वेदों और शास्त्रों का पठन पाठन (पढ़ना पढ़ाना) करना चाहिए जब तक कि मनुष्य को आत्म–साक्षात्कार न प्राप्त हो।

तस्मात्सर्वप्रयतनेन सर्वावस्थासु सर्वदा।
तत्त्वनिष्ठो भवेत् देवि! यदीच्छेन्मोक्षमात्मनः ।118।

118. इसलिए हे देवी! यदि मनुष्य अपना मोक्ष चाहता है तो उसे महान् प्रयत्न (बड़ी कोशिश) पूर्वक, हर किसी हालत में, रात और दिन लगातार अपने ही स्वात्म–चिन्तन में निष्ठ बनना चाहिए।

धर्मज्ञानसुपुष्पस्य स्वर्गलोकफलस्य च।
तापत्रयार्तिसन्तप्तश्छायां मोक्षतरोः श्रयेत्।।119।।

119. इसलिए तीनों (शरीर, मन और दैव संबंधि) दुःखों से दुखित बना हुआ पुरुष, मोक्ष रूपी वृक्ष की छाया का आश्रय (सहारा) लेवे। जिस मोक्ष–वृक्ष से धर्म तथा ज्ञान रूपी फूल उगते है और जिस वृक्ष से स्वर्ग–लोक रूपी फल प्रकट होते हैं।

बहुनात्र किमुक्तेन रहस्यं शृणु पार्वति।
कुलधर्माहते मुक्तिर्नास्ति सत्यं न संशयः।।120।।

120. अधिक कहने से क्या प्रयोजन (मतलब) है। हे पार्वती! रहस्य कथन तो यही है कि कुल–धर्म को छोड़कर अन्य किसी भी धर्म का आश्रय लेने से कभी भी मुक्ति नहीं हो सकती है। यह मैं सत्य कहता हूं और इसमें (ज़रा भी) संशय नहीं है।

तस्मात् पार्वतितत्त्वं* विज्ञाय श्रीगुरोर्मुखात्।
सुखेन मुच्यते जन्तुर्घोरसंसार बन्धनात्।।121।।

121. हे पार्वती! इसलिए उस परमेश्वर के स्वरूप को श्री गुरुदेव के मुख से समझकर प्राणी इस भयंकर संसार रूपी सागर से सुख–पूर्वक मुक्त हो जाता है।

इति ते कथितं किन्चिज्जीवजातिस्थितिं प्रति।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि।122।।

122. हे जगत्–ईश्वरी ! इस प्रकार मैंने जीव के स्वाभाविक स्थिति के विषय में कुछ संक्षेप से कहा है। अब इसके अतिरिक्त और क्या सुनना चाहती हैं।

इति श्री कुलार्णवे महारहस्ये
सर्वागतोत्तमोत्तमे सपादलक्षग्रन्थे पन्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे जीवस्थिति
कथनं नाम प्रथमं उल्लासः।।

(कुलार्णव तन्त्र में कहे गये पहले समुल्लास की
हिन्दी टीका समाप्त हुई।)
ओं शान्तिः शांति शांति। ओं।

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*. पाठान्तर :– कुलामृतं तत्त्वं = कुलरुपी अमृत

वर्तमान युग में काश्मीर शिवाद्वयवाद की प्रासंगिकता: दैनिक गतिविधियों में संपाद्य योगविधि रूप में

– डॉ. मीरा रस्तोगी –

आज प्राचीन विद्याओं का आधुनिक संदर्भण अत्यावश्यक है ताकि संप्रति उनकी उपादेयता सिद्ध हो सके और वर्तमान जीवन की समस्याओं के समाधान में उनका उपयोग हो सके। यहाँ यह द्रष्टव्य है कि समस्त भारतीय दर्शन–संप्रदाय केवल बौद्धिक चिंतन नहीं है वरन जीवन जीने की एक विशिष्ट पद्धति भी प्रस्तुत करते हैं। काश्मीर शिवाद्वयवाद में भी यह दृष्टि पूर्ण परिपक्व रूप में उपलब्ध होती है। इसी कारण यहाँ के आचार्य इसे अनुभवदर्शन कहते हैं और बार बार तत्त्वमीमांसीय अनुभव को व्यावहारिक जीवन के अनुभवों के साथ जोड़कर उसकी सर्वजनग्राह्यता की संभावना को अभिव्यक्त करते हैं।[1] यहाँ यह भी ध्यातव्य है कि मानव मन की प्रथम अभिलाषा है समस्त दुःखों से एकांतिक और आत्यंतिक मुक्ति तथा अक्षय आनन्द की प्राप्ति। इसी लक्ष्य की सिद्धि हेतु वह सदैव सचेष्ट देखा जाता है। समस्त शास्त्रों के आविर्भाव का भी यही रहस्य है, परम कारुणिक परमेश्वर मानवता को कष्टों से मुक्ति का मार्ग दिखाने हेतु ही उस ज्ञान को प्रकाशित करने की प्रेरणा देते हैं।

इसी लक्ष्य को लेकर अवतरित शैव शास्त्रों में 64 भैरव तंत्रों को मूल में ले कर प्रस्तुत इस काश्मीर शिवाद्वयवादी संप्रदाय में यह द्रष्टव्य है कि यहाँ वह कौन सा मार्ग प्रतिपादित है जिस का अनुसरण करने से सारे दुःखों का उच्छेद संभव है। विश्लेषण करने पर हम पाते हैं कि इसका रहस्य यहाँ की विशिष्ट तत्त्वमीमांसा में निहित है। यहाँ सब कुछ एक चित्तत्त्व का ही प्रसार बता कर समस्त अनुभवों का स्रोत उसी को सिद्ध किया गया है[2] जिससे यही अभिप्राय निर्गलित होता है कि समस्त सुख और दुख के उद्‌गम का हेतु हमारी अपनी चेतना में निहित है[3] अतः चित्परिष्कार ही इन प्रतिकूल वृत्तियों के परिहार का एकमात्र उपाय है जिसे यह संप्रदाय चित्तविश्रांति, चित्तसंबोध तथा चित्तप्रलय की तांत्रिक भाषा में प्रस्तुत करता है।[4] शिवसूत्रों में आत्मा को जो क्रमशः चैतन्यम् आत्मा, चित्तं मन्त्रः और आत्मा चित्तम् इस प्रकार से प्रस्तुत किया गया है वे चेतना की ही विविध भूमिकाएँ हैं। वहाँ इन तीनों अवस्थाओं के लिए एक–एक मार्ग प्रतिपादित है जिसका आधार है उस चिदवस्था की सामर्थ्य। आचार्य क्षेमराज अपने गुरु अभिनवगुप्त के प्रभाव में इनको क्रमशः शांभवोपाय, शाक्तोपाय और आणवोपाय संज्ञाओं से संबोधित करते हैं।

आचार्य सोमानंद सर्व–शिवात्मकता के अनुभव को ही कष्ट–मुक्ति का उपाय मानते हैं[5], आगे चल कर आचार्य उत्पल जिसे प्रत्यभिज्ञा का नाम देते हैं तथा स्वशक्त्याविष्करण के रूप में समझाते हैं[6]। वे इसे अपने गुरु को निर्देशित करते हुये सर्वथा नवीन और सुघट उपाय कहते हैं।[7] सुघटता से उनका अभिप्राय है कि यहाँ किसी प्रकार की बाह्य चर्या तथा कठोर साधना के बिना ही लक्ष्य की सिद्धि होती है।[8] आचार्य अभिनवगुप्त इसे हृदयस्पंदनात्मक पद्धति कहते हैं जिसका आशय है कि यहाँ प्रतिपादित पद्धति में बुद्धि के द्वारा उपपत्तियों के बल पर उस परम साध्य की सिद्धि नहीं की जाती वरन् हृदयाश्वासकारी स्वानुभव के बल पर ही उसको प्राप्त करने का प्रयास किया जाता है।

यहाँ इस विवेचन का प्रयोजन उन सूत्रों का संधान है जो वर्तमान जीवन शैली के साथ इस ज्ञानविधा को जोड़ सकें। आचार्य अभिनवगुप्त ने अपने स्तोत्र अनुत्तराष्टिका में स्पष्ट कहा है – **मा किंचित्त्यज मा गृहाण विलस स्वस्थो यथावस्थितः।** इस कथन से यह संकेतित है कि सब उस अद्वय तत्त्व की ही अभिव्यक्ति है– ऐसा ज्ञान सुदृढ़

हो जाने पर मन का किसी भी विकार से विकृत हो सकना संभव नहीं है। तब न कुछ त्यागने की आवश्यकता होती है और न ग्रहण करने की।[9] यह सर्वशिवात्मता का अनुभव समस्त ज्ञातृज्ञेयजगत् को एक ही तत्त्व से एकात्म कर देता है।[10]

यहाँ इस ज्ञान को पाने के लिए किसी विशेष जाति, लिंग, वर्ण आदि रूप अधिकारिता की आवश्यकता नहीं है।[11] क्योंकि यह तत्त्वमीमांसा सर्वत्र चेतना[12] के स्वातंत्र्य को ही इस संसार के प्रकाशन का हेतु स्वीकारती है अतः परमेश्वर रूप परम संवित् के शक्तिपात का जो जितनी मात्रा में पात्र है वह उतनी ही मात्रा में इस ज्ञान को पाने का अधिकारी हैं[13] अब समस्या है कि क्या इस सर्वशिवता का अनुभव प्राप्त करना पूरी तरह परमेश्वर की इच्छा पर निर्भर है या व्यक्ति के अपने प्रयासों का भी कुछ महत्त्व है। इस प्रश्न का उत्तर यहाँ की तत्त्वमीमांसा में ही निहित है। यहाँ आत्मा जिसका स्वरूप है चैतन्य, ही सब कुछ करने में समर्थ मानी गयी है। चैतन्य है ज्ञान क्रिया का स्फुरण या स्पंदन। इस तरह चेतना, जो यहाँ परमसंवित् कही गयी है, ही स्वयं को नाना रूपों में भासित करती है, जिनमें से कुछ रूपों में यह स्वातंत्र्य स्फुट रूप से विद्यमान है और कुछ में न होने जैसा है, इसी को क्रमशः ज्ञाता और ज्ञेय रूप भासन कह सकते हैं। यह चेतना पूर्ण स्वतंत्र है जहाँ कोई सीमा नहीं है पर वह जिन रूपों का भासन करती है उनका स्वातंत्र्य उसकी इच्छा से निर्धारित है। इस स्वातंर्त्य का प्रतिफल है यथेच्छ भासन। जब वह स्वतंत्र चित् तत्त्व अपने द्वारा भासित उस रूप को पुनः अपने अंदर समेटना चाहता है तो उसे शक्तिपात का विषय बनाता है[14] और उस व्यक्ति में अन्तःप्रेरणा उत्पन्न होती है अपनी सीमाओं से बाहर आने की। अब वह शक्तिपात की मात्रा के आधार पर अपने लिए समुचित मार्ग चुनता है। यहाँ शक्तिपात के अनेकों प्रकार बताए गए हैं। तीव्र कोटि का शक्तिपात होने पर किसी आंतरिक या बाह्य साधना की आवश्यकता नहीं होती। मध्य कोटि का शक्तिपात होने पर मानसिक साधना अपेक्षित है तथा मन्द कोटि के शक्तिपात में बाह्य साधना की आवश्यकता है। ये तीनों कोटियाँ पुनः तीन–तीन प्रकारों में विभक्त हैं जिससे साधना में और प्रकार भेद मिलते हैं। इस साधना का परिणाम है चित्त की शुद्धि जिसे बौद्ध अज्ञान का विलय भी कहते हैं। अब भेद–बुद्धि का नाश हो जाने से मायीय मल या अशुद्धि भी समाप्त हो जाती है। तदनंतर वह परमसंवित् जो परमेश्वर है, उसके पौरुष अज्ञानजन्य अणुभाव का विलय कर उसे अपनी पूर्णता का अंग बना लेती है। इस विवेचन से परमतत्त्व के स्वातंत्र्य का वर्चस्व भी बना रहता है और व्यक्ति के प्रयासों की महत्ता भी शेष रहती है।

यहाँ जिस स्वस्वरूपज्ञान को इन दुखों का मूल कहा गया है[15] वह भी चेतना के स्वातंत्र्य की ही उपज है। वही पूर्ण चेतना जब स्वातंत्र्य से तरंगित होकर आत्मप्रकाशन करना चाहती है तो स्वयं को ज्ञाता और ज्ञेय के रूप में विभक्त करती है। पर इसके लिए उसे अपनी पूर्णता का संकोचन करना पड़ता है अतः वह अपनी ज्ञान प्रक्रिया सामर्थ्य को संकुचित करती है जिससे भेददृष्टि उत्पन्न हो जाती है। अब भेद दृष्टि से किए गए कर्म बंधन बन जाते हैं और नाना प्रकार के फलों को उत्पन्न करते हुए इस संसार चक्र को निरंतर परिवर्तमान रखते हैं। इस तरह सब उस परम चेतना के स्वातंत्र्य से ही प्रसूत प्रतीत होता है, संसार के कष्ट भी और उनकी निवृत्ति भी।[16]

यहाँ यह ध्यातव्य है कि सारी समस्याओं का मूल है भेदवादी दृष्टि जिसे सामान्य भाषा में कह सकते हैं परायेपन की भावना। परम चेतना है पूर्ण चेतना जिसे शैव शास्त्रों की भाषा में कहीं शिव तथा कहीं परमशिव कहा जाता है और उसके विशेष स्वातंत्र्य को बताने के लिए परमेश्वर तथा महेश्वर जैसे नामों से पुकारा जाता है। इसी तरह उसकी सर्वोत्तीर्णता दिखाने के लिए उसे अनुत्तर भी कहा जाता है। आशय यही है कि सब करने की सामर्थ्य उस चेतना में ही है। सामान्य जीव जिसे यहाँ सीमित या संकुचित प्रमाता कहा गया है उसमें भी वे सारे वैशिष्ट्य विद्यमान हैं, केवल मात्रा का भेद है। अतः जैसे परम चेतना जो प्रत्यवमर्शन स्वभाव वाली है, स्वात्मस्थ विषयों का यथेच्छ भासन करती है वैसे ही सीमित प्रमाता भी एक सीमा में स्वतंत्र भासन कर सकता है, इसलिए वह भी आत्मप्रसार कर ही अपने संसार की रचना करता है। अपने मन में स्थित विषयों में से किसी एक का चयन कर उसे वह वाणी के माध्यम से अभिव्यक्त करता है, पुनः उसको अपने में आत्मसात् कर पुनः नए विषय का उसी प्रकार प्रकाशन करता है। इस प्रक्रिया को इस संप्रदाय में पंचकृत्य

(सृष्टि, स्थिति, संहार, तिरोधान और अनुग्रह) की भाषा में समझाया गया है। वह संसार में नए नए विषयों का रूपायन करता है, नये नये अंतर्विरोधों को जन्म देता है।[17] संकुचित दृष्टि होने के कारण वह विषय के समस्त पक्षों को ग्रहण नहीं कर पाता। अतः विषय के जिस पक्ष को वह ग्रहण करता है उसी के अनुसार प्रतिक्रिया करता है। इस तरह उसका यह एकांगी सोच ही संसार में नाना विषमताओं को जन्म देता है। अब यह सुस्पष्ट है कि सुख दुख सभी उस प्रमाता के अपने सोच का परिणाम है।[18] जहाँ आत्मीयता है, अपनापन है, वहाँ सुख है, जहाँ परायापन है वहाँ दुख है, कष्ट हैं। इससे यही बात निकाल कर आती है कि भेदबुद्धिजन्य संकोच ही संसार की सारी विसंगतियों का कारण है। जब हम दूसरे को अपने से भिन्न अनुभव करते हैं तब उसके प्रति वैमनस्य भाव रख कर नितांत संवेदनशून्यता के साथ नाना प्रकार से उसके प्रतिकूल आचरण करते हैं पर यदि वही हमारा स्वजन है तो हमारी सारी प्रतिक्रियायें बदल जाती हैं, सुप्त संवेदनायें जाग्रत हो जाती है।

इसी प्रकार किसी विषय को संपूर्ण परिप्रेक्ष्य में न ग्रहण करने से भी बहुत सी समस्याएँ जन्म लेती हैं। वस्तुतः यह सृष्टि एक वृहत् व्यवस्था है जो परमेश्वर के स्वातंर्त्य तथा कर्म के नियम से संचालित है। समस्त छोटी– छोटी व्यवस्थाएं इसका ही अंग हैं, सारे निषेध और विधान इसी के समुचित संचालन की विधाएँ हैं। यदि यहाँ सीमित स्वार्थ को लेकर व्यवहार किया जाता है तो इस व्यवस्था के सम्यक संचालन में विघ्न उपस्थित होता है और अव्यवस्था उत्पन्न होती है जो किसी भी समाज के लिए घातक है। अतः इसी कारण यहाँ सर्वशिवत्व की धारणा को दृढ़ता से विकसित करने पर विशेष बल दिया गया है, क्योंकि यह दृष्टि सर्वसमत्व की भावना[19] को विकसित कर सामाजिक विसंगतियों का उन्मूलन करने में एक रचनात्मक भूमिका निभा सकती है।

संसार की प्रत्येक अवस्था को शिवरूप स्वीकार लेने पर सारी विरूपताएं विलीन हो जाती हैं।[20] सब उसी परम सत्ता के स्वातंत्र्य के स्पंद हैं, उसी के नियमों से अनुशासित हैं – यह अनुभव मन के सारे अवसाद को समाप्त करके प्रमाता को इस मानसिकता की ओर उन्मुख करता है कि वह स्वयं को उस परमेश्वर की व्यवस्था का अंग मानते हुए अपने कर्तव्य का शांत चित्त से निर्वाह करे। अब वह जीवन के सभी अनुभवों को समभाव से ग्रहण करता है। यही उसकी स्वस्थता है। यहाँ किसी भी प्रकार की भावना, ध्यान, धारणा, जप या कठोर अभ्यास की आवश्यकता नहीं रह जाती।[21] अब वह केवल पारमेश्वरी इच्छा का कारण भर रह कर जीवन यापन करता है। यह सर्वस्वीकरण उसे पूर्णता का वह आस्वाद प्रदान करता है जिससे उसका सारा दैन्य और कष्ट समाप्त हो जाते है।

अब देखना है कि यह सर्वांगीण चिंतन कैसे विकसित हो। यहीं आवश्यकता है उपायों या साधनों की। शास्त्रों में इसके लिए गुरुतः, शास्त्रतः, स्वतः की पद्धति प्रतिपादित है। व्यक्ति अपनी प्रतिभा के अनुसार इनमें से किसी भी एक साधन के द्वारा या सम्मिलित रूप से सभी साधनों की सहायता से इस धारणा को दृढ़ता से जब अपने मन में बैठा लेता है तो उसका चित्त विकार–मुक्त होकर शिवत्व में समाविष्ट हो जाता है। अब उसके लिए कुछ भी त्याज्य या उपादेय नहीं रह जाता।[22] यहाँ सब शिवमय है, उसकी अपनी चेतना से अंतरंग है। यही है स्वात्मपूर्णता का भाव।[23] यही है उसका स्वस्वरूपलाभ। इस पूर्णता तक पहुँचने में ज्ञान, भक्ति योग तथा चर्या इन सभी की यथास्थान उपयोगिता है।

आचार्य अभिनवगुप्त द्वारा अपने तंत्रालोक ग्रंथ में इस समावेश की अवस्था तक पहुँचने के लिए उपायचतुष्क प्रतिपादित कर उनमें द्वारद्वारीभाव बताया गया है। अति स्थूल दृष्टि वाले साधक, जिनकी बुद्धि किसी द्वयापत्तिपरक बाह्य आलंबन के बिना साधना में समर्थ नहीं है, भेद परक उपायों की सहायता से उस समावेशात्मिका प्रतीति को प्राप्त करने में समर्थ होते हैं। उनसे उत्कृष्ट कोटि के साधक मानसिक स्तर पर ही द्वयापत्ति के माध्यम से साधना करते हुये समस्त विकल्पों का संस्कार करके उस अद्वय तत्त्व की प्राप्ति करते हैं। तृतीय कोटि के साधक बिना किसी द्वैतपरक चिंतन के साक्षात् रूप से उस अद्वय तत्त्व के चिंतन में समर्थ हैं। इनसे ऊपर वे साधक हैं जो स्वाभाविक रूप से बिना किसी प्रयास के उस अद्वय तत्त्व का निरंतर साक्षात्कार करते रहते हैं। साधक अपनी सामर्थ्य के अनुसार इनमें से किसी भी मार्ग से प्रारंभ कर सकता

है। अभिनवगुप्त इसे शुद्ध अहं भाव का अनुसंधान कहते हैं। यह दो प्रकार से घटित होता है – प्रथम है उस अहं भाव में पूर्ण समावेश के द्वारा सर्वात्मलय (लय योग) तथा द्वितीय है उस अहं भाव में विश्वचेतना का जागरण। पहले का परिणाम है चिद् भाव का गंभीरीकरण अथवा चेतना का ऊर्ध्वोन्मुख विकास तथा दूसरा है चिद् भाव का विस्तारीकरण जिसका प्रतिफल है चेतना का समानांतर विकास। प्रत्यभिज्ञा कारिका पर अपनी विमर्शिनी टीका में वे इसे और सुगम बना कर प्रत्यभिज्ञा की प्रक्रिया के माध्यम से स्पष्ट करते हैं और आचार्य उत्पल का समर्थन करते हुए स्वशक्त्याविष्करण मात्र से अपूर्णता का विलोपन मानते हैं।[24]

यहाँ साधक की जिस सामर्थ्य या पात्रता की बात होती है वह है हेयोपादेय विवेक जिसे यह संप्रदाय सत्तर्क[25] कहता है। यही यहाँ की योगप्रक्रिया का प्रथम सोपान है। इस सत्तर्क को यहाँ प्रतिभा रूप से भी बताया गया है । योग शब्द को समावेश के अभिप्राय में ग्रहण करके इसे अयत्नसिद्ध कहा गया है जिसका निहितार्थ यह है कि इस संप्रदाय की सर्वग्राही प्रवृत्ति के कारण यहाँ साधक का लक्ष्य कुछ भी त्यागने में निहित न होकर सबको अपना अंश बनाने में है, निजत्व और विश्वत्व का भेद गला देने में है, अपनी अहंता को सर्वभाव से पूर्ण करने में है। इस मार्ग की सहजसाध्यता का अभिप्राय यही है कि यहाँ मन की भेदात्मिका दृष्टि को शांत कर जीवन के क्षुद्र से क्षुद्र अनुभव को उस योग प्राप्ति का साधन बनाया जा सकता है[26]। अब उसकी सारी क्रियाएँ उस पर – तत्त्व का पूजन बन जाती हैं, सारे उच्चार उसका जप।[27] इसी दृष्टि से जयरथ ने इस संप्रदाय में प्रतिपादित योग को अन्य शास्त्रों में प्रतिपादित योगविधाओं से श्रेष्ठ कहा है।[28]

यह शिव–योग बहुत सहजता से प्राप्त किया जा सकता है। विज्ञानभैरव तंत्र इसके लिए बहुत से उपाय बताता है। जैसे जिस स्थिति में मन संतुष्टि पाए उसी विषय की धारणा करके परानन्द की प्राप्ति संभव है। सभी देहधारी चिद्धर्मा हैं, अतः सब चिन्मय हैं यह धारणा भी दृढ़ हो जाने पर संसार से मुक्त कर सकती है। काम–क्रोध आदि चित्त–वृत्तियों में से किसी एक की धारणा करके भी चिदानंदलाभ संभव है। न सुख में और न दुख में चित्त को स्थापित करे वरन् इनके मध्य में चित्त को स्थापित कर उस आनंदावस्था की प्राप्ति की जा सकती है, सर्वत्र 'मैं हूँ' की वृत्ति को स्थिर करने से भी परमानंदलाभ संभव है। ग्राह्य–ग्राहक संवित्ति के बीच अपने ग्राहक रूप को याद रख कर यह स्वस्वरूपलाभ संभव है। तीव्र संवेगों की अवस्था के अंत में भी ब्रह्मानन्द जैसा अनुभव हो सकता है। अपने शरीर में स्थित चेतना की तरह ही अन्य शरीरों में भी उसी संवित्ति का अनुभव करते हुए भी उस पूर्णता के आस्वाद तक पहुँचा जा सकता है। शुचि–अशुचि की कथा छोड़कर मन को पवित्र करके भी उस आनंद को प्राप्त किया जा सकता है। जिन–जिन विषयों की ओर मन भागता है उसी क्षण उस विषय से मन को हटा कर निस्तरंग हुआ जा सकता है। न शत्रु के प्रति द्वेषभाव रखे न मित्र तथा बंधु– बाँधवों के प्रति राग रखे तभी शुद्ध स्वात्मरूप की प्राप्ति संभव होती है। आदि– आदि। इस प्रकार यहाँ जीवन की छोटी से छोटी क्रिया उस चिद्रूप तक पहुँचने का साधन बन सकती है। वस्तुतः तो यह संप्रदाय पूर्णाद्वैत कहलाता है, अतः यहाँ सारा व्यवहार अपूर्णता से पूर्णता की ओर जाने की ही प्रक्रिया है। जो भी चेतना से भिन्न रूप में अनुभूत है वह अपूर्ण है, और जो चेतना से एकात्म होता जाता है वह उस चेतना को भी पूर्ण करता जाता है और स्वयं भी उसका अंग बन कर पूर्ण हो जाता है। इस तरह यहाँ की साधना का लक्ष्य है एक ऐसी पूर्ण जीवन–दृष्टि विकसित करना जिसमें व्यष्टि और समष्टि का भेद समाप्त होकर ऐसी सोच उत्पन्न हो जिससे सबका मंगल हो, विध्वंसकारी वृत्तियों का क्षय हो कर सर्वत्र पूर्णता के आस्वाद से जन्य आनंद का साम्राज्य हो।

इस प्रकार कश्मीर शिवाद्वयवाद लोकोत्तर चिंतन नहीं है, वरन इस लोक को अपना बनाने का चिंतन है, भेदग्राही दृष्टि को त्याग कर संसार को अपने से अभिन्न रूप में अनुभव करने का दर्शन है, अपूर्ण को पूर्ण बनाने का चिंतन है, इसी जीवन में शिवत्व की अनुभूति का दर्शन है, आत्मा के विस्तार का चिंतन है, पर के स्वात्मीकरण का चिंतन है। यहाँ तो सारे विकारों को, सारी शारीरिक दृमानसिक वृत्तियों को शिवोन्मुख करके अपने पूर्ण स्वरूप की प्राप्ति ही सारे कष्टों की

समाप्ति है, यही परमानंद की अवस्था है जिसे जीवन के हर क्षेत्र में अनुभव कराना ही इस दर्शन का लक्ष्य है। अंततः हम वर्तमान जीवन में इस संप्रदाय की उपादेयता को निम्न तथ्यों को जीवन में अपना कर ही सिद्ध कर सकते हैं –

– भेद दृष्टि को त्याग कर एकांगी सोच से मुक्त रह कर सगग्रतावादी दृष्टि से व्यवहार करना।
– सर्वत्र समत्व चेतना का विकास करना क्योंकि सब शिवमय हैं।
– व्यवहार में विधि–निषेध, शुद्धि–अशुद्धि की भावना से मुक्त रह कर सबकुछ शिवमय मानते हुये चित्त को सभी विकारों से मुक्त रखना।
– जाति– वर्ण– लिंग भेद की भावना से मुक्त चित्त से समस्त व्यवहार संपादित करना।
– सबको उसी पारमेश्वरी इच्छा का करण मान कर अपने हर प्राप्तव्य– अप्राप्तव्य को उस परमसंविद् के स्वातंत्र्य का ही स्पंद मानना।
– हमारी इच्छा, ज्ञान तथा क्रिया की सामर्थ्य उस पारमेश्वरी इच्छा से ही नियमित है इस सत्य का सदैव स्मरण रखते हुये अपने को उस परम व्यवस्था का एक घटक मात्र मानना।
– जीवन की छोटी से छोटी क्रिया, तुच्छ से तुच्छ वस्तु को उस परमेश्वर का ही अंश मान कर उस के ही माध्यम से चित्त के विकारों को दूर कर चेतना का विस्तार करना।
– इस समता दृष्टि या अद्वय दृष्टि का विकास होने पर सर्वत्र आनंदमयता की अनुभूति करते हुए सदा स्वस्थ रहना। □□

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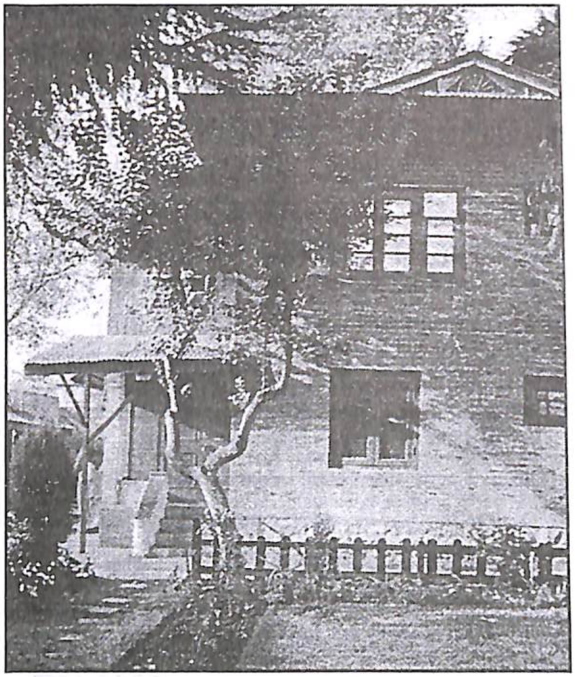
1. आचार्य अभिनवगुप्त तत्त्वमीमांसागत अनुभव को समझाने के लिए नितंबिनी नृत्त तथा मल्लयुद्ध आदि दृष्टान्त इसीलिये देते हैं क्योंकि ये वे स्थितियाँ हैं जिनमें हम कुछ क्षणों के लिए देश–काल की सीमाओं को लाँघ कर जिस आत्मविस्मृति की अवस्था में जा पहुँचते हैं वही आत्मलाभ का क्षण है। यहाँ कुछ देर के लिए सीमित स्वत्व का विगलन होकर पूर्णता का जो प्रत्यभिज्ञान होता है वह हमें अपने वास्तविक रूप से परिचित कराता है।
2. स्वात्मैव सर्वजन्तूनामेक एव महेश्वरः।
विश्वरूपोहमिदमित्याखण्डामर्शबृंहितः ।। ई०प्र०का० 4/1/9
3. यत्सत्यं यदसत्यमल्पबहुलं नित्यं न नित्यं च यत्
यन्मायामलिनं यदात्मविमलं चिद्दर्पणे राजते।
तत्सर्वं स्वविमर्शसंविदुदयाद् रूपप्रकाशात्मकं
ज्ञात्वा स्वानुभवाधिरूढमहिमा विश्वेश्वरत्वं भज।। अनुत्तराष्टिका 8
4. तंत्रालोक में आचार्य अभिनवगुप्त पातंजल योग के चित्तवृत्तिनिरोध के सिद्धांत की तरह इन तीन प्रत्ययों की कल्पना करते हैं। (तंत्रालोक 3/216–9) चित्तविश्रांति की अवस्था में सारी द्वैतपरक कल्पनाओं के मूल चित्त का द्वैतात्मक व्यापार विश्रमित हो जाता है। चित्त संबोध विकल्प संस्कार की अवस्था है जिससे चित्त को सत् के यथार्थ रूप का बोध हो जाता है तथा चित्तप्रलय में वह अन्तःकरणात्मक चित्त चिततत्त्व में लीन हो जाता है।
5. सोमानंद शिवदृष्टि के मंगल श्लोक में ही यह स्पष्ट कर देते हैं कि वह शिव स्वयं स्वात्म रूप का निवारण भी करता है और पुनः प्रकाशन भी, जिससे बंध और मुक्ति की अवस्था संभावित होती हैं। संपूर्ण शिवदृष्टि में उनका लक्ष्य इसी सर्वशिवत्व की सिद्धि है। जो सांसारिक प्रमाता की दृष्टि में कष्टमय स्थितियाँ हैं वे भी उसके स्वरूप का ही प्रसार हैं। मायाशक्तिकृत पूर्णस्वरूप का अज्ञान ही इनके प्रकाशन में निमित्त है। शिवदृष्टि 1/11–13
एवं भेदात्मकं नित्यं शिवतत्त्वमनंतकम्।
तथा तस्य व्यवस्थानान्नानारूपे अपि सत्यता।। वही 1/49
6. शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते ।।ई० प्र० का० 1/1/2
7. इति प्रकटितां मया सुघट एष मार्गो नवो
महागुरुभिरुच्यते स्म शिवदृष्टिशास्त्रे यथा । वही 4/1/16
8. ....अयमभिनवःसर्वरहस्यशास्त्रान्तर्गतः सन्निगूढत्वादप्रसिद्धो बाह्यांतरचर्याप्राणायामादिक्लेशप्रयासकलाविरहात् सुघटस्तावदुक्तः– ई०प्र०वि०, भा०2 पृ० 309–१०
9. एकवारं प्रमाणेन शास्त्राद्वा गुरुवाक्यतः।।
ज्ञाते शिवस्थे सर्वस्थे प्रतिपत्त्या दृढात्मना।
करणेन नास्ति कृत्यं क्वापि भावनयापि वा।। शिव०दृ० 7/5–6
10. विश्वमेकस्वरूपेण रूपेण प्रतिपद्यते।
शिवभावनयौषध्या बदधे मनसि संसृतेः।।
काष्ठकुड्यादिषु क्षिप्रो रसवच्छिवरूपता। वही 7/47–48
11. अहो महदिदं कर्म देव त्वद्भावनात्मकम्।
आब्रह्मकृमि यस्मिन्नो मुक्तये अधिक्रियेत कः।। भास्करी भा०1, पृ०30
यः कश्चित् जायमानः तस्य – अधिकारिविषरों नात्र कश्चिन्नियम इति – ई० प्र० वि०, भा०1–पृ०29
12. चेतना या चिति ही वह अद्वयतत्त्व है जो सारे भासन के लिए उत्तरदायी है। इसका विवेचन यहाँ दो स्तरों पर किया गया है। असंकुचित चित तथा संकुचित चित। असंकुचित चित ही यहाँ परमेश्वर या महेश्वर कथित है, साथ ही उसे परमशिव भी कहा गया है। इसके स्वतंत्र्य से ही यह ज्ञातृज्ञेय जगत प्रसृत भी होता है और नियमित भी। संकुचित चित संसारी जीव है जो परमेश्वर की मायाशक्ति के प्रभाव में अपने वास्तविक स्वरूप को भूल गया है। उसको ही आत्मलाभ कराना शास्त्र का लक्ष्य है। यद्यपि उसका स्वातंत्र्य सीमित है पर आत्मप्रकाशन की सामर्थ्य उसके पास भी है।
13. न मे प्रियश्चतुर्वेदों मद्भक्तः श्वपचोपि वा।
तस्मै देयं ततो ग्राह्यं । भा० भा०1पृ०30
14. स एव हि स्वस्वातंत्र्यादतिनिर्ह्रासतारतम्यादियोगाद्विचित्रेणोपदेश्यजनात्मना प्रस्फुरन् तदनुसारमेव तत्तदुपायवैचित्र्यमप्याभासयेत्। तंत्रालोकविवेक, तंत्रालोक भा०2 पृ०315–6
15. स्वस्वरूपापरिज्ञानमयो अनेकःपुमान् मतः।
तत्र सृष्टौ क्रियानंदौ भोगो दुखसुखात्मकः। ई०प्र०का०4/1/3
16. शि०दृ०1/34–38
17. ई०प्र०का०4/1/8 तथा उस पर विमर्शिनी
19. एवं सर्वपदार्थानां समैव शिवता स्थिता ।
परापरादिभेदो अत्र श्रद्धाणैः उदाहृतः।। शि० दृ०1/48
20. रागद्वेषसुखासुखोदयलयाहंकारदैन्यादयों
ये भावाःप्रविभांति विश्ववपुषो भिन्नस्वभावा न ते । अनुत्तराष्टिका 5
21. तंत्रालोक 2/34 तथा उस पर विवेक टीका
22. स्वात्मनि विश्वगते त्वयि नाथे तेन न संसृतिभीतिकथास्ति।
सत्स्वपि दुर्धरदुखविमोहत्रासविधायिषु कर्मगणेषु।। भै० 3
23. पूर्णानंदचमत्कारघनतया सर्वातिशायिनि चिद्विकासात्मवृत्तिमार्गे विश्रांताः– स्वरसावस्थानेनैव लब्धतत्सामरस्या — तंत्रालोक विवेक भा०2 पृ०338–9
सर्वो ममायं विभवः इत्येवं परिजानतः।
विश्वात्मनो विकल्पानां प्रसरे अपि महेशता।। ई०प्र०का० 4/1/12
24. स्फुटतरभासमाननीलसुखादिप्रमान्वेषणद्वारेण एव पारमार्थिकप्रमातृलाभ इह उपदिश्यते। ई०प्र०वि० भा०भा०1 पृ०34–35
भास्कर इसे इस प्रकार स्पष्ट करते हैं–
यः पुण्यपापहेतुत्वेन मम पूर्वं प्रसिद्धः नीलसुखादिर्भावः स एव मोक्षसाधनम्।—=
येनैव मुहयति जडः प्राज्ञस्तरति तेनैव संसारात्। भा० भा०1 पृ० 40–41
25. यह सत्तर्क सामान्य तर्कणा से विशिष्ट है । इसका स्वरूप है शुद्धविद्या के स्पर्श से पवित्र बुद्धि के कारण उदीयमान स्वात्मप्रत्यभिज्ञापन। यही तर्क पराकाष्ठा को प्राप्त कर भावना कहा जाता है।
26. इसी संदर्भ में तांत्रिक साधना में पाँच मकारों की उपयोगिता उपपन्न सिद्ध होती है। पंच मकार उस सीमा के प्रतिनिधि हैं जिससे ज्यादा निंदनीय उस समाज में कुछ और नहीं था। जो भी वैदिक संस्कृति में वर्जित था उसको यहाँ स्वीकार कर शिवात्मकता–वृत्ति की प्रगाढ़ता की परीक्षा का साधन बनाया गया क्योंकि यहाँ यह असंदिग्ध विश्वास था कि शिवात्मक चौतन्य का संधान कर लेने पर पर साधक कभी उस चेतना से च्युत नहीं होता।
27. यद् दृश्यं यच्च संस्पृश्यं यद्घ्रेयं रस्यमेव यत्।
यच्छ्राव्यं तच्छिवव्यक्तेरतच्छिवत्वेन संश्रितः ।
गम्ये ग्राहये तथा वाच्ये सुखादावपि सर्वदा ।।
स्थिते शिवत्वे बद्धास्थो भवेत सर्वगतः शिवः।। शि० दृ० 7/102–4
28. .... संविदद्वैतशालिनों योगिनः कार्याकार्यविभागो नास्ति, इत्युक्तं स्यात्, अत एव प्राणायामाद्यांगकरणकतयाकृत्रिमत्वात् स्वरससिद्धसंविदद्वयात्मनों योगस्य स्वल्पेनापि अंशें दर्शनांतरीया योगाः साम्यमात्रमप्यधिगन्तुंनोत्सहन्ते ——। तंत्रा० वि०, तंत्रा० भा० 3 पृ० 729

The Ishwar Ashram Trust

Aims & Objectives

In accordance with the Will of Shri Swami Lakshman Joo Raina and the codicil thereto dated 8th December, 1984 (registered on 22nd December, 1984), the ISHWAR ASHRAM TRUST was established at Gupta Ganga, Ishber, Srinagar, Kashmir with centres at Jammu and Delhi on 4thMay, 1992' with following:

The registered office of the Trust is located at Ishwar Ashram, P.O. Brein, Village Ishber, Nishat, Srinagar, Kashmir with its Administrative Office at 2, Mohinder Nagar, Canal Road, R.O. Tawi, Jammu. Its Delhi Chapter Office is situated at R-5, Pocket D at Sarita Vihar, New Delhi 110049. The Trust shall have' its offices/centres located all over the country and abroad as the Trustees may, in the interest of Trust, so decide, from time to time. A Kendra of the Trust has been established at Mumbai.



Ishwar Ashram, Ishber, Srinagar

Objectives of the Trust

Among the major objectives of the Trust, the following merit special attention:

- To establish, run and maintain centres for the propagation of KASHMIR SHAIVISM as propounded and followed by Shri Swamiji at Ishwar Ashram, Ishber, Srinagar, Kashmir and at such other place/places as may be decided by the Trust,
- To create, establish, run and maintain place/places as Centre/Centres of Meditation, Discourses, Meetings, Satsangs etc.
- To acquire, purchase, publish, print, buy and sell, books, publications of Shaiva philosophy, to make, purchase, issue and sell audio and

video cassettes on thoughts and philosophy of Swamiji and to organize lectures, recitations, photographic displays, discourses and related literature on philosophy of Kashmir Shaivism as propounded by Swamiji and other saintly personalities.

- To organise periodical prayer meetings, Havans, Yajnyas, Bandaras, Pujas, Satsangs in accordance with the periodicity and practices in vougue in Ishwar Ashram during the life time of Swamiji at such Ashram and other places as may be thought fit to be expedient for accessibility of the devotees and fulfillment of the objectives of the trust.
- To print, publish, circulate or otherwise make known or propagate the teachings of Shiva Philosophy of Kashmir in all its dimensions by means of publications, e.g. periodicals, magazines, handouts, pamphlets, advertisements, books, souvenirs, audio cassettes, video cassettes and such other means of communication as may be expedient.
- To preach, publish, advertise, propagate in every manner possible, the virtues of harmony, mutual goodwill, peace, tranquility and austerity amongst the devotees without distinction of religion, caste, creed, colour and sex.
- To organise the meetings of the devotees of Swamiji without any restrictions on account of religion, caste, colour, creed, sex, nationality and to encourage continuous and harmonious interaction amongst the devotees.
- To preach, propagate and encourage or otherwise enforce the adherence to vegetarianism and abstinence from drugs, narcotics and alcohol.
- To set up scholarships to enable deserving persons without the distinction of caste, creed, religion and sex for pursuance and research in Kashmir Shaiva philosophy and for advancement of such knowledge and research to attain the objectives of the Trust.
- To do such other things as may be incidental or ancillary to the attainment of the main objectives of the Trust. For further details of the objectives and management of finances and other matters, reference may please be made to the Trust Deed and Rules and Regulation of the Trust. ❑❑

ISHWAR ASHRAM TRUST

(Founded by Shri Ishwar Swaroop Swami Lakshmanjoo Maharaj)

List of Publications 2014

(English)

S.No	Title	Author	Price Rs.
1.	Lectures on Principle and Discipline in Kashmir Shaivism (Hard Bound)	Swami Lakshmanjoo	Rs. 150/-
	Lectures on Principle and Discipline in Kashmir Shaivism(Soft Bound)	Swami Lakshmanjoo	Rs. 100/-
2.	Kashmir Shaivism (The Secret Supreme) Hard Bound Indian Edition	Swami Lakshmanjoo	Rs. 350/-
	Kashmir Shaivism (The Secret Supreme) Paper Bound Indian Edition	Swami Lakshmanjoo	Rs. 300/-
3.	Sri Vatulnatha Sūtrāni	Swami Lakshmanjoo	Rs. 50/-
4.	Kundalanī Vijñāna Rahaysam (New Edition)	Swami Lakshmanjoo	Rs. 50/-
5.	Self-realization in Kashmir Shaivism (Indian Edition)	Swami Lakshmanjoo	Rs. 300/-
6.	Abhinavgupta's Bodhpanchadashikā (With 1 audio CD)	Swami Lakshmanjoo	Rs. 200/-
7.	Kshemaraja's Parāpreveshikā (With 2 Audio CDs)	Swami Lakshmanjoo	Rs. 300/-
8.	Shiv Sūtras (Indian Edition) in English	Swami Lakshmanjoo	Rs. 500/-
9.	Bhagwadgita in the Light of Kashmir Shaivism (Indian Edition) (with 1 Audio CD)	Swami Lakshmanjoo	Rs. 1500/-
10.	Vigyana Bhairava with Swamiji commentary (with CD)	Swami Lakshmanjoo	Rs. 600/-

Hindi / Sanskrit

S.No	Title	Author	Price Rs.
1.	Shri Bhagvadgitārtha- Saṁgraha (Sanskrit)	Swami Lakshmanjoo	Rs. 100/-
2.	Sambapanchashikā	Swami Lakshmanjoo	Rs. 150/-
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Ishwar Ashram Trust

(Founded by Ishwar Swaroop Swami Lakshmanjoo Maharaj)

Srinagar: Guptaganga, Ishber (Nishat)- 191 021 (Kashmir), **Jammu:** 2-Mohinder Nagar, Canal Road, Jammu-180 002, **Delhi:** R-5, Pocket D, Sarita Vihar, New Delhi-110 076

Calendar of Events 2013-2014

2014		
31 March	Monday	Navreh
15 April	Tuesday	Pratishtha-Divas Amriteshwar Temple, Delhi Ashram.
24 April	Thrusday	Pratishtha-Divas Amriteshwar Temple, Jammu Ashram.
26 April	Saturday	Janama Divas - Ishwarswaroop Swami Ji Maharaj (Lunar)
9 May	Friday	Janama Divas - Ishwarswaroop Swami Ji Maharaj (Varsha)
11 May	Sunday	Pratishtha-Divas Amriteshwar Temple, Srinagar Ashram.
12 July	Saturday	Guru Purnima
10 August	Sunday	Shrawan Purnima and Rakshabandhan
17 August	Sunday	Janamashtami
10 Sept.	Wednesday	Pitripaksh Jag [Yajniya] Swami Mahtabkak Ji Maharaj.
12 Sept.	Friday	Varshik Jag [Mahasamadhi Divas] Shaivachaiya Ishwarswaroop Swami Ji Maharaj.
23 Sept.	Tuesday	Swami Ram ji Jag (Pitrapaksha)
27 Oct.	Monday	Swami Mahtab Kak ji Birthday Jayanti
19 Dec.	Friday	Swami Ram ji Birthday Jayanti
2015		
19 Jan.	Monday	Varshik Jag - Swami Ram Ji Maharaj (100th Maha Samadhi Divas)
16 Feb.	Monday	Mahashivaratri
20 Feb.	Friday	Varshik Jag - Swami Mehtab Kak ji Maharaj

ISHWAR ASHRAM TRUST

(FOUNDED BY SHRI ISHWARSWAROOP SWAMI LAKSHMANJOO MAHARAJ)

MEMBERSHIP FORM

To,   Date ....

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Ishwar Ashram Trust, Delhi

I, hereby request you kindly to enrol me as a member of the SRINAGAR/JAMMU/DELHI/MUMBAI Kendra of the Trust in the category indicated below:

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Address (in block letters) ....

....

Tel. (R) .... (O) .... (M)..

e-mail: ....

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- (a) Organisation of conferences, seminars, lectures, study circles etc.
- (b) Audio-video presentations.
- (c) Publications
- (d) Sale of books/cassettes, photographs, CD's etc.
- (E) Procurement of advertisements.
- (F) Publicity
- (G) Medical, charitable & social welfare activities.

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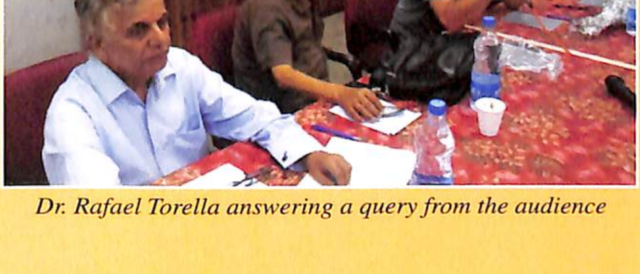
Ishwar Ashram Trust, Delhi Kendra

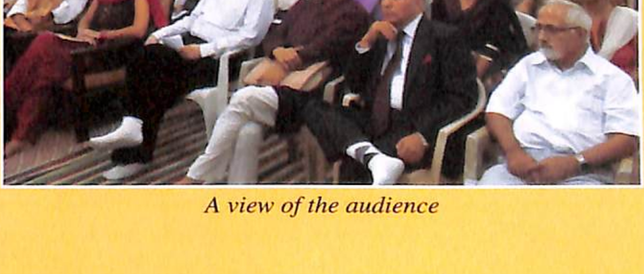
Dr. Rafael Torella's Lecture on '*Utpaldeva's Importance*'

New Delhi – October 23, 2013

Dr. Rafael Torella delivering his lecture on Utpaldeva



Dr. Rafael Torella answering a query from the audience



A view of the audience

RNI No. DELMUL/2007/18760

Introductory Workshop on Kashmir Shaivism

Conducted by Kashmir Shaiva Institute (Ishwar Ashram Trust)

New Delhi, December 1-7, 2013

A view of the Workshop

Dr. Rajneesh Mishra presenting certificate to a student

A foreign student making her presentation

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